# ARABIC LANGUAGE

## From Zero to Reflection

### A SURVIVAL GUIDE

### for Part-Time Learners

## Revision Note

**First release:** 2 November 2025
**Revised edition:** 7 July 2026

This revised edition includes a number of improvements to make the book clearer, simpler, and easier to use.

A new introductory section, **Understanding the Architecture of the Arabic Language**, has been added together with the **Arabic Language Compass**, giving readers a simple overview of how the language works before starting the lessons.

Several chapters have been simplified, the table of contents has been reorganised, and extra indexes have been added to help readers find topics more easily. Some Qurʾānic examples have also been improved for clarity.

Two new appendices have been added:

- **Developing Fluency with Non-Diacritical Text**
- **Why Translation Sounds Different from the Arabic You Learned**

This revised edition also complements the companion volume, ***Arabic Verb Forms (I–X): One Root, Many Meanings — A Practical Framework for Applying Arabic Verb Forms***. While this book focuses on understanding the overall structure of Arabic, the companion volume introduces a simple method for understanding Arabic verb forms through Root Anchors and directions of meaning, helping readers move from memorisation to pattern recognition. A download link to the companion volume is provided in **Appendix 6**.

These revisions mainly improve presentation and ease of learning. The main content and teaching approach remain the same.

This book is based on personal learning experience and aims to make the journey from basic grammar to Qurʾānic reflection more natural and beneficial.

Readers are encouraged to consult teachers or reliable scholars whenever further clarification is needed.

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## How to Use This Document

This document contains a large number of pages. To make navigation easier, it is provided in an **interactive PDF format** so that you can move smoothly between learning sections.

For the best viewing experience, use **landscape mode** on your computer, tablet, or phone.
**Please follow these guidelines:**

### 1. Application Requirements

To enjoy the full interactive functions, please use:

- **Adobe Acrobat Reader**, or
- Any PDF reader that supports **active links**.

These applications can be downloaded from the **Apple App Store** or **Google Play Store**.

### 2. Navigation Guide

#### a. Table of Contents

On the main Contents page, click any section title to jump straight to that page.

#### b. Quick Navigation Labels

Each page includes interactive labels for easy return navigation:

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Table of Contents | Indexes | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | M/s 3 |

- Contents - Return to the table of contents.
- Index [1 2 3 …11] - Jump to a specific subtopic index within a main chapter.

| | | | | | | | | | | | | | |
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| Table of Contents | Indexes | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | Pg 3 |

**c. In-Text Links**

Any **underlined text** can be clicked to move to another related part of the document.

## 3. Usage Tips

Take a few moments to familiarise yourself with the navigation methods above. Once you're used to them, you'll be able to move between sections more quickly and smoothly.

## 4. Tips for Finding Topics Easily (recommended)

The best way to locate a learning section is by using the **Index**. There you will find brief summaries of various subtopics grouped under each major theme.

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# Preface

**Arabic Language: From Zero to Reflection -** *A Survival Guide for Part-Time Learners*

As someone who only had the opportunity to study Arabic once a week, I constantly searched for references that were simple and practical for revision. Even after some years of study, I realised that my grasp of the language was still not strong.

If you are like me — still learning, sometimes feeling discouraged, without a study partner or tutor to consult at all times, perhaps once on the verge of giving up, or still hesitant to begin because Arabic seems difficult — then I hope these notes can become a **faithful companion** on your learning journey.

These notes were compiled as a **reference** to help review and recall fundamental Arabic concepts that might have been forgotten or not yet clearly understood.

In **Section 10**, I included brief reflections on *tadabbur* — drawn from Arabic classes, Qurʾānic reflection sessions, and personal experiences of contemplation. The purpose is to highlight how crucial Arabic is in understanding the miracle of Allah's words.

However, even if you have not yet studied *tadabbur* or are just beginning your Arabic journey, **do not skip this Section**.

I strongly encourage you to attend *tadabbur* classes, especially if you have not yet reached the stage of doing it independently. There lies the true wisdom of understanding the language of revelation — helping us to re-examine what we were taught about faith and to ensure that Allah's messages and commands truly align with our daily lives.

**About These Notes**

This book carries the subtitle **"A Survival Guide for Part-Time Learners"** because it was written to accompany adult learners who study Arabic despite limited time and

energy, yet remain **steadfast (istiqāmah)** in their effort to understand the language of the Qur'an, step by step, without giving up.

The notes are drawn from **my personal study records and experiences**, reorganised with the help of technology to make them more structured and easier to follow.

It is not an academic textbook, but a **practical guide** built from the real experience of a part-time learner striving to build a foundational understanding of Arabic in a **realistic and gradual** way.

The **approach, structure, cross-checking, and references** used here may not be as comprehensive or technical as those found in formal Arabic textbooks. This is simply a **personal learning aid** that I share with you — in the hope that it will make our journey towards understanding the Qur'an a little easier, even if only step by step.

Proper guidance from a teacher is still necessary, and readers are encouraged to **keep expanding vocabulary, practise regularly, and stay consistent** in their effort.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

*"And We have certainly made the Qur'an easy to remember — so is there anyone who will take heed?"*
*(Sūrah al-Qamar, 54:17)*

All good is from Allah, and any shortcomings are from me.

May these notes help us draw closer to understanding His Words — and if they benefit you, please share them, so that more people may move from **simply reading** the Qur'an to **truly reflecting upon its meanings.**

اللَّهُمَّ فَقِّهْنَا فِي الدِّينِ، وَعَلِّمْنَا التَّأْوِيلَ

*(Doa Nabi ﷺ for Ibn ʿAbbās – Riwayat al-Bukhārī & Muslim)*

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## Main Structure of the Book

**1. Foundations (Letters & Words)**
Lays the groundwork through the Arabic alphabet, sound system, introductory iʿrāb concepts, gender, number, and key exceptions.

**2. Building Connections (Linking Words)**
Explains how words relate to each other through prepositions (ḥurūf al-jarr), idāfah, dependent modifiers (tawābiʿ), pronouns, and common connectors.

**3. The Verb System (Action & Time)**
Explores triliteral roots, verb tenses and modes, the main verb patterns (awzān), and the forms of weak and mixed verbs.

**4. Word Formation & Derivation**
Shows how a single root generates multiple noun forms such as the masdar, active participle (ism fāʿil), passive participle (ism mafʿūl), and comparative/superlative patterns.

**5. Mastering Sentences (Bringing Everything Together)**
Combines all earlier concepts to construct and analyse full sentences — covering basic structures, objects, negation forms, and stylistic elements.

**6. Next Steps (Advanced Grammar)**
Guides learners to the next level through topics like *Kāna* and its sisters, *Inna* and its sisters, the number system, and more complex sentence forms.

**7. Exceptions & Structural Comparisons**
Identifies special patterns and situations that look different but are still grammatically valid, and highlights commonly confused structures.

**8. Practical Application – Qur'anic Iʿrāb**
Provides guided practice, helping learners analyse Qur'anic verses step by step — from simple identification to full syntactic breakdown.

**9. Subtle Points & Exceptions in Iʿrāb**
Explains finer details, specialised cases, and small structural shifts that meaningfully affect interpretation.

**10. The Peak of Understanding – From Grammar to Tadabbur**
Integrates grammatical awareness with deeper meaning, enabling readers to appreciate the beauty, precision, and emotional power of Qur'anic arrangement.

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**Supplementary Reference Materials**

**Appendix 1: Particles and Qur'anic Translation**
A guide to understanding Arabic particles and their impact on the meaning of Qur'anic translations.

**Appendix 2: Guide Sheet – Arabic Iʿrāb Markers**
A quick reference for identifying *iʿrāb* signs when analysing Arabic sentence structures.

**Appendix 3: Example Sentences With Complete Iʿrāb**

**Appendix 4: Developing Fluency with Non-Diacritical Text**

**Appendix 5: Nuances in Arabic-to-English Translation**
Why the Translation May Sound Different Even When You Know the Arabic Word

## Appendix 6: Additional E-Book Links

Includes short sentence translation exercises and themed *tadabbur* materials for continued study and reflection.

**Link to - Beginner's Guide to Reflecting on Allah's Messages through the Language of the Qur'an – *Let's Tadabbur***

A beginner-friendly guide for readers who have not yet learned Arabic, helping them reflect on Allah's messages through the themes and language of the Qur'an.

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## A Note Before We Begin

Before entering the first lesson, it may be helpful to pause briefly and look at the language from a wider perspective.

Many learners begin studying Arabic by memorising rules, vocabulary, and grammatical terms. While these are important, the language often becomes much clearer when we first understand its overall structure.

For this reason, the next section provides a short orientation to the architecture of the Arabic language. It explains how vowels, grammatical endings, and sentence structures work together to convey meaning.

This overview is not meant to replace the detailed lessons that follow. Rather, it serves as a simple map that will help guide you through the journey ahead.

With this perspective in mind, we can begin exploring the foundations of the language step by step.

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# Before We Begin

## Understanding the Architecture of the Arabic Language

Many learners approach Arabic with enthusiasm, yet after some time they begin to feel uncertain. They may learn vocabulary, verb forms, and grammar rules, but still find it difficult to read a sentence with confidence.

Often the difficulty does not come from the language itself. Rather, it arises because learners encounter many separate topics without first seeing how the language works as a complete system.

Arabic is, in fact, a highly organised language. Its grammar, word patterns, and sentence structures follow a clear internal structure. When this structure becomes visible, the language begins to feel far more logical and manageable.

This introduction provides a simple overview of that structure.

Think of it as the architectural blueprint of the Arabic language. Once the overall design becomes clear, every rule and concept that appears later in this book will have a clear place within the larger picture.

### How to Use This Introduction

Read this section twice.

The first time, read it quickly to grasp the overall picture.

The second time, read it slowly. Pause at each example. Allow the patterns to settle in your mind.

Then, as you work through the rest of this book, return to this introduction whenever you feel lost. It will serve as your compass, helping you see where you are and where the journey is leading.

### The Arabic Language Blueprint

The Arabic language operates through several interconnected layers. Understanding these layers helps us see how the language develops gradually from sounds to meaning.

Letters and Sounds
↓
Vowels (Harakāt)
↓
Word Patterns and Roots
↓
Iʿrāb (Grammatical Roles)
↓
Sentence Structure
↓
Understanding Meaning
↓
Reflection on the Qur’an (Tadabbur)

Each stage builds upon the previous one.

This book gradually moves through these layers so that learners develop a structured understanding of the language step by step.

## Three Foundations of the Arabic Language

Before studying detailed grammar, it is helpful to understand three key principles that shape how Arabic expresses meaning.

These principles form the backbone of the language.

### 1. Vowels Carry Meaning

In Arabic, vowels are not merely pronunciation marks. They frequently influence grammatical meaning.

A small change in vowel can change the function or meaning of a word.

Example:

| Word | Meaning |
|---|---|
| كَتَبَ | He wrote |
| كُتِبَ | It was written |
| كِتَاب | Book |

The consonants remain the same, yet the vowel pattern changes the meaning.

This shows that vowels in Arabic are not decorative marks. They are an essential part of the language's structure.

## 2. Iʿrāb Shows the Role of Each Word

Another fundamental feature of Arabic is **iʿrāb**, the system that indicates the grammatical role of words in a sentence.

Often the final vowel of a word signals its function.

| Ending | Function |
|---|---|
| ـُ (ḍammah) | Subject |
| ـَ (fatḥah) | Object |
| ـِ (kasrah) | After prepositions or possessive structures |

Example:

ضَرَبَ زَيْدٌ عَمْرًا

"Zayd struck ʿAmr."

| Word | Ending | Role |
|---|---|---|
| زَيْدٌ | ḍammah | Subject |
| عَمْرًا | fatḥah | Object |

Because Arabic uses grammatical endings to show relationships, it does not depend entirely on word order to convey meaning.

This allows the language to express meaning with great precision.

## 3. Word Order Expresses Emphasis

### Two Basic Types of Arabic Sentences

Before looking at word order, it is helpful to know that Arabic sentences usually fall into two main types.

**1. Verbal sentences** — sentences that begin with a verb.
These describe actions or events.
Example:

كَتَبَ الطَّالِبُ الدَّرْسَ

“The student wrote the lesson.”

**2. Nominal sentences** — sentences that begin with a noun.
These usually describe a state, quality, or condition.
Example:

اللَّهُ غَفُورٌ رَّحِيمٌ

“Allah is Forgiving and Merciful.”
Both types appear frequently in Arabic and in the Qur’an.

The examples that follow focus on **verbal sentences**, where the order of words can change to create emphasis.

One of the most noticeable differences between Arabic and English lies in sentence structure.

English usually depends heavily on fixed word order.

Example:

| Sentence | Meaning |
|---|---|
| The boy ate the apple | The boy performed the action |
| The apple ate the boy | A completely different meaning |

In English, word order determines who performs the action.

In the second sentence, the structure makes the apple the subject of the action — even though **it does not make sense** in real life for an apple to eat a boy.

Arabic works differently.

Because **iʿrāb** already identifies the grammatical roles of words, Arabic can change word order to express emphasis or rhetorical effect.

**To see this more clearly, consider the following example.**
Sentence:
ضَرَبَ أَحْمَدُ عَلِيًّا
“Ahmad hit Ali.”
Here the grammatical endings show the roles of the words:

| Word | Ending | Role |
|---|---|---|
| أَحْمَدُ | ḍammah | The one performing the action (subject) |
| عَلِيًّا | fatḥah | The one receiving the action (object) |

Because these roles are already marked by the endings, the order of the words can change while the meaning remains clear.

| Structure | Sentence | Emphasis |
|---|---|---|
| Verb → Subject → Object | ضَرَبَ أَحْمَدُ عَلِيًّا | Focus on the action |
| Subject → Verb → Object | أَحْمَدُ ضَرَبَ عَلِيًّا | Focus on Ahmad |
| Object → Verb → Subject | عَلِيًّا ضَرَبَ أَحْمَدُ | Focus on Ali |

In all three sentences, the **grammatical endings remain the same**, so the basic meaning does not change: Ahmad is still the one who hit Ali.

What changes is the **emphasis** — which part of the sentence is being highlighted.

This is why Arabic allows greater flexibility in word order than English.

## Arabic and English Sentence Orientation

**English Structure**
Subject → Verb → Object
The boy ate the apple

Meaning is mainly determined by the order of the words.

## Arabic Structures

Arabic allows several arrangements of the same sentence.

**1. Verb → Subject → Object**
أَكَلَ الْوَلَدُ التُّفَّاحَةَ

**2. Subject → Verb → Object**
الْوَلَدُ أَكَلَ التُّفَّاحَةَ

**3. Object → Verb → Subject**
التُّفَّاحَةَ أَكَلَ الْوَلَدُ

The grammatical endings clarify the role of each word even when the order changes.

## Three Common Arabic Sentence Orientations

Consider the sentence:
أَكَلَ الوَلَدُ التُّفَّاحَةَ

“The boy ate the apple.”

| Word | Ending | Role |
|---|---|---|
| الوَلَدُ | ḍammah | Subject |
| التُّفَّاحَةَ | fatḥah | Object |

Because these roles are already marked by the endings, the order of the words can change.

| Structure | Arabic Example | Emphasis | Explanation |
|---|---|---|---|
| **Verb → Subject → Object (VSO)** | أَكَلَ الْوَلَدُ التُّفَّاحَةَ | Focus on the **action** | This is a very common structure in classical Arabic and Qurʾānic narration. |

| Structure | Arabic Example | Emphasis | Explanation |
|---|---|---|---|
| **Subject → Verb → Object (SVO)** | الْوَلَدُ أَكَلَ التُّفَّاحَةَ | Focus on the **doer of the action** | The sentence highlights **the boy** as the one who performed the action. |
| **Object → Verb → Subject (OVS)** | التُّفَّاحَةَ أَكَلَ الْوَلَدُ | Focus on the **object** | The structure emphasises **the apple** — similar to saying *"It was the apple that the boy ate."* |

## A Qur'anic Example of Emphasis

A powerful example appears in Sūrah al-Fātiḥah:

إِيَّاكَ نَعْبُدُ

"You alone we worship."

The object إِيَّاكَ appears first to emphasise exclusivity.

If the sentence followed a more typical structure, it might appear as:

نَعْبُدُكَ

"We worship you."

But the Qur'anic structure conveys a stronger meaning:
**"You alone we worship."**
The arrangement of the words itself communicates emphasis.

## In Summary: English vs Arabic – How Meaning Is Structured

| Feature | English | Arabic |
|---|---|---|
| **Core System** | Meaning relies heavily on **fixed word order**. | Meaning relies heavily on **grammatical endings (Iʿrāb)**. |
| **Typical Structure** | **Subject → Verb → Object** | Often **Verb → Subject → Object** (especially in classical Arabic). |
| **Effect of** | Usually changes the **basic** | Often changes the **emphasis**, not the |

| Feature | English | Arabic |
|---|---|---|
| **Word Order Change** | **meaning**. | basic meaning. |
| **How Grammar is Shown** | Grammatical roles are inferred from the **position in the sentence**. | Grammatical roles are shown by **vowel endings** (e.g., ـُ for subject, ـَ for object). |
| **Example** | “The boy ate the apple.” | أَكَلَ الْوَلَدُ التُّفَّاحَةَ *(Verb–Subject–Object)* |
| **Result of Reversal** | “The apple ate the boy.” *(meaning changes completely)* | التُّفَّاحَةَ أَكَلَ الْوَلَدُ *(Object–Verb–Subject)* — the meaning remains the same (الْوَلَدُ is still the subject, marked by **ḍammah**), but the focus shifts to **the apple**. |
| **How Emphasis is Expressed** | Usually through additional words (e.g., **“only,” “indeed,”** or stress in speech). | Emphasis is created by **moving a word to the front of the sentence**, shifting the focus to the **action (VSO)**, the **doer (SVO)**, or the **object (OVS)**. |

## A Simple Way to Approach Arabic Sentences

When reading Arabic, beginners may find it helpful to follow a simple analytical approach.

**Step 1 — Identify the Verb**
Look for the action being described.
Example:
كَتَبَ

“He wrote.”

**Step 2 — Identify the Subject**
Often marked by a **ḍammah**.
Example:

الطَّالِبُ

“The student.”

**Step 3 — Identify the Object**
Often marked by a **fatḥah**.
Example:
الدَّرْسَ

“The lesson.”

**Step 4 — Observe Word Relationships**
Look for common structures such as:

| Structure | Example |
|---|---|
| Preposition | فِي الْبَيْتِ |
| Possession (iḍāfah) | كِتَابُ الطَّالِبِ |
| Adjective | رَجُلٌ صَالِحٌ |

**Step 5 — Observe Emphasis or Special Arrangement**
If the word order seems unusual, ask:
What is being emphasised?
Example:
إِيَّاكَ نَعْبُدُ

“You alone we worship.”

## A Helpful Mindset for Learning Arabic

At first, Arabic may appear unfamiliar because its structure differs from English and many other languages.

However, as the patterns become clearer, the language begins to reveal a remarkable internal consistency.

| Initial Impression | A Helpful Perspective |
|---|---|
| Arabic seems complicated | Arabic follows precise patterns |
| Grammar feels overwhelming | Grammar reveals meaning |
| Word order feels unusual | Word order conveys emphasis |

With steady practice, these patterns gradually become familiar.

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## The Arabic Language Compass

This page summarises the core ideas introduced earlier.

Whenever you feel uncertain while studying Arabic, return to this page and follow the structure below.

### The Structure of the Arabic Language

**Letters and Sounds**
↓
**Vowels (Harakāt)**
↓
**Word Patterns and Roots**
↓
**Iʿrāb (Grammatical Roles)**
↓
**Sentence Structure**
↓
**Understanding Meaning**
↓
**Reflection on the Qur'an (Tadabbur)**

Each level builds upon the previous one.

As you move through this book, you will gradually travel along this path — from recognising letters to understanding how the Qur'anic language conveys meaning.

### The Four Keys to Reading Arabic

Whenever you read an Arabic sentence, remember these four guiding questions.

**1. What is the action?**
Look for the **verb**.
Example:

كَتَبَ

“He wrote.”

**2. Who performed the action?**

Look for the word with **ḍammah (ُ)**.

Example:

الطَّالِبُ

“The student.”

**3. What received the action?**

Look for the word with **fatḥah (َ)**.

Example:

الدَّرْسَ

“The lesson.”

**4. What links it?** (Prepositions, possession - words with kasrah)

## The Three Main Vowel Signals

| Vowel | What It Usually Indicates |
|---|---|
| ـُ ḍammah | Subject or main element |
| ـَ fatḥah | Object |
| ـِ kasrah | After a preposition or possessive structure |

These small vowel signs often reveal the structure of the sentence.

## The Three Common Sentence Orientations

Arabic sentences can appear in different arrangements depending on what is emphasised.

**Structure Example Emphasis Implication**

| Structure | Example | Emphasis | Implication |
|---|---|---|---|
| Verb–Subject–Object | أَكَلَ الوَلَدُ التُّفَّاحَةَ | The action | “Here is what happened.” |
| Subject–Verb–Object | الوَلَدُ أَكَلَ التُّفَّاحَةَ | The doer | “This particular boy…” |
| Object–Verb–Subject | التُّفَّاحَةَ أَكَلَ الوَلَدُ | The object | “It was the apple specifically…” |

Because Arabic uses **iʿrāb**, the meaning remains clear even when the order changes.

## The Five-Step Reading Method

When analysing an Arabic sentence, follow this sequence.

1. Identify the **verb** (the action).
2. Identify the **subject** (usually marked with ḍammah).
3. Identify the **object** (often marked with fatḥah).
4. Observe **word relationships** (prepositions, possession, adjectives).
5. Check whether the **word order is emphasising something**.

Summary :

- Find the verb.
- Find the doer (ḍammah).
- Find the done-upon (fatḥah).
- See what links the words (kasrah).
- Ask why the order is chosen.

With practice, these steps become natural.

## A Reminder for the Learner

Arabic may seem unfamiliar at first, but it is a language built upon clear patterns.

Do not rush.

Allow the structure to become familiar step by step.

With patience and consistency, the patterns will gradually become visible, and the language will begin to open its meanings more clearly.

## Your Journey Through This Book

Section 1 → Letters, Vowels, and Basic Structure
Section 2 → How Words Connect
Section 3 → The Verb System
Section 4 → Word Formation
Section 5 → Sentence Structures
Section 6–9 → Advanced Grammar and Iʿrāb
Section 10 → From Grammar to Tadabbur

Each section builds upon the previous one.

By the end of this journey, the goal is not only to recognise Arabic structures, but also to appreciate how the language conveys meaning — especially in the Qur'an.

## Final Advice

Whenever something feels confusing, pause and return to this page.

Remember the three questions:

- What is the action?
- Who performed it?
- What received it?

**Very often, the answer will become clear once the structure is recognised.**

## Moving Forward

With this general framework in mind, we can now begin studying the most fundamental elements of the language.

The first step is to learn the **Arabic letters and vowel system**, which form the building blocks of Arabic words.

We therefore begin with:
**Section 1 - Introduction to Letters, Vowel System, and Iʿrāb Structure**

From this point onward, each concept in the book will build upon the foundations introduced here, gradually guiding the learner from basic grammar toward a deeper understanding of the language of the Qur'an.

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***A Note for Further Study***

The principles introduced here—especially the role of vowels (ḥarakāt) and grammatical endings (Iʿrāb)—also form the basis for reading Arabic text without vowel marks.

Most Arabic books and everyday texts are written without these diacritical guides. As your understanding of word patterns and sentence structure develops, this skill becomes increasingly accessible.

A brief guide on approaching unvowelled Arabic is provided in **Appendix 4: Developing Fluency with Non-Diacritical Text**, not as a comprehensive treatment but simply as a practical introduction.

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# Section 1

# The Basics (Letters & Words)

# Section 1

## Introduction to Letters, Vowel System, and Iʿrāb Structure

An introduction to Arabic letters, sounds, and the basic structure of word formation.

Readers will learn the difference between *nakirah* and *maʿrifah* (indefinite and definite nouns), gender, number, and other essential exceptions.

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# A. The Basics of Letters, Vowels, and Iʿrāb

## A.1. Recognising the Arabic Letters

Before forming words, we must first get to know the **letters** themselves.

The Arabic alphabet consists of **28 letters**, each with a unique shape and pronunciation.

Some sounds do not exist in English — such as ع **('Ain)** and ح **(Ḥā')**.

Arabic letters carry distinct sound values, and changes in vowels can either:

- create a new word (through morphology), or
- show the grammatical role of a word (through iʿrāb).

For example, the same set of letters can carry a completely different meaning just because one vowel is changed:
كَتَبَ **(kataba)** means *"he wrote"*, while كُتِبَ **(kutiba)** means *"was written"* (passive form).

You will also frequently encounter the prefix ال **(al-)**, which functions somewhat like *"the"* in English — used to specify something definite.
**Examples:**

- كِتَابٌ → a book
- الْكِتَابُ → the book

## A.2. Vowel Marks (Harakāt)

In Arabic, **vowel marks (harakāt)** indicate how a letter should be pronounced and what role a word plays in a sentence.

Without these vowels, a word could carry many possible meanings — so they are essential for correct reading and understanding.

## The Three Basic Vowels (Main Harakāt)

| Symbol | Name | Sound | Example | Reading / Meaning |
|---|---|---|---|---|
| ـَ | Fatḥah | "a" | كَتَبَ | *kataba* – he wrote |
| ـِ | Kasrah | "i" | كِتَابِ | *kitābun* – a book |
| ـُ | Ḍammah | "u" | دُرُوسٌ | *durūsun* – lessons |

**Sukūn ( ْ ) – No Vowel**

When a letter carries a sukūn, it has no vowel sound.

Example: نْ in مَنْ **(man)** – means *who*.

**Tanwīn ( ً ٌ ٍ ) – Double Vowel Marks**

Tanwīn usually adds an "n" sound at the end of a noun, indicating that it is indefinite (nakirah).

Some special nouns, however, are indefinite without taking tanwīn.

| Symbol | Name | Sound | Example | Meaning |
|---|---|---|---|---|
| ـً | Fatḥatain | "an" | كِتَابًا | a book |
| ـٍ | Kasratain | "in" | كِتَابٍ | a book |
| ـٌ | Ḍammatain | "un" | كِتَابٌ | a book |

## Long Vowels (Madd / Vowel Lengthening)

A long vowel is formed when a specific letter follows a short vowel:

- ا **(alif)** after *fatḥah* → “ā”
- ي **(yā’)** with *sukūn* after *kasrah* → “ī”
- و **(wāw)** with *sukūn* after *ḍammah* → “ū”

**Examples:**

- قَالَ (*qāla*) – he said
- كِتَابٌ (*kitābun*) – book
- يَقُولُ (*yaqūlu*) – he says

**Summary**
Vowel marks and long vowels form the foundation of pronunciation and meaning. Without them, a word can be read differently — and carry a completely different meaning.

## A.3. A Simple Look at Iʿrāb (إِعْرَاب)

In this section, we will look at a basic overview of iʿrāb. Some examples may introduce concepts that will be explored in greater depth in later chapters.

For now, it is sufficient to understand the basic idea that changes at the end of a word carry meaning within a sentence.

In Arabic, *iʿrāb* refers to the change at the end of a word—whether a vowel, a letter, or even the omission of a letter **at the end of a word** — that indicates its grammatical role in a sentence.

In English, this function is usually shown through word order or prepositions such as “in,” “to,” or “with.”

In Arabic, however, the ending of a noun or verb—especially its **final vowel (ḥarakah)**—often changes according to its grammatical function.

**Basic Example**

| Sentence | Translation | Notes |
|---|---|---|
| كَتَبَ مُحَمَّدٌ الدَّرْسَ | Muhammad wrote the lesson. | مُحَمَّدٌ has a ḍammah because it is the subject (*fāʿil*). الدَّرْسَ has a fatḥah because it is the object (*mafʿūl bihi*). |

Notice that both **Muḥammad** and **al-dars** change their final vowels—this is the mark of *iʿrāb*.

## Important Note: Iʿrāb Is Usually Shown by Vowels — But Sometimes by Letters

In Arabic grammar, **iʿrāb (الإعراب)** is usually determined by the **final vowel (ḥarakah)** of a word—not by the presence of additional letters **in most singular forms**.

However, in certain forms—such as **dual nouns (المثنّى)** and **sound plurals**—**letters themselves act as grammatical markers**.

**Example (Singular Nouns)**

ضَرَبَ الطَّالِبُ الْوَلَدَ

*"The student hit the boy."*

- **الطَّالِبُ** → fāʿil (subject) → **marfūʿ** (sign: ḍammah ـُ)
- **الْوَلَدَ** → mafʿūl bihi (object) → **manṣūb** (sign: fatḥah ـَ)

**Observation:**

- The sign of **naṣb** is the **fatḥah (ـَ)**
- There is **no alif**, yet the word is clearly **manṣūb**

**Parallel Example (Indefinite Form)**

رَأَيْتُ كِتَابًا

*“I saw a book.”*

- **كِتَابًا** → mafʿūl bihi → **manṣūb**
- Sign of naṣb: **fatḥatayn (ً)**

**Observation:**

- The **alif (ا)** appears in writing
- It is **not the sign of iʿrāb**, but a **spelling convention**

**Note:**

This alif is added in **tanwīn fatḥ (تنوين الفتح)** when the word does not end in **tāʾ marbūṭah (ة)** or **hamzah (ء)**.

It serves **orthographic purposes only** and has **no grammatical function**.

**Exception: Dual Nouns (المثنّى)**

In dual forms, **iʿrāb is shown by letters, not vowels**.

| Case | Sign | Example | Meaning |
|---|---|---|---|
| Rafʿ (subject) | alif (ا) | جَاءَ الطَّالِبَانِ | “The two students came” |
| Naṣb (object) | yāʾ (ي) | رَأَيْتُ الطَّالِبَيْنِ | “I saw the two students” |
| Jarr (genitive) | yāʾ (ي) | مَرَرْتُ بِالطَّالِبَيْنِ | “I passed by the two students” |

In the dual, the role of the word is understood even without vowel changes, because the letters themselves carry the grammatical meaning.

**Important:**

- In the dual, **both naṣb and jarr share the same marker: yāʾ (ي)**
- The **nūn (نِ)** carries a kasrah, but **it is not the sign of iʿrāb**

- The true grammatical marker is the **letter itself (alif or yāʾ)**

**Key Insight**

| Word Type | How Iʿrāb Is Marked |
|---|---|
| Singular nouns | Vowels (ḍammah, fatḥah, kasrah) |
| Dual nouns | Letters (alif for rafʿ, yāʾ for naṣb/jarr) |
| Sound masculine plurals | Letters (wāw for rafʿ, yāʾ for naṣb/jarr) |

**Conclusion**
**Iʿrāb is usually heard (through vowels), but sometimes seen (through letters).**
Understanding this distinction helps us avoid confusion between:

- **alif as a spelling support** → كِتَابًا
- **alif as a true grammatical marker** → الطَّالِبَانِ

## When Vowels Change: Not All Changes Are Iʿrāb

Up to this point, we have seen how vowel endings indicate grammatical roles. However, not every vowel change in Arabic is related to iʿrāb.

In Arabic, vowel changes arise from three sources:
- grammatical function (*iʿrāb*),
- word structure (*ṣarf*),
- and pronunciation adjustment.

## Iʿrāb vs. Internal Vowel Changes (Word Structure)

Sometimes, a vowel change within a word creates a new word with a completely different meaning—this is due to a different morphological pattern (*wazan*) in *ṣarf*.

**Example 1: Root (ق ل ب)**

| Word Type | Word & Pattern | Reading | Meaning |
|---|---|---|---|
| Noun | قَلْبٌ (faʿl) | qalb | heart |
| Verb | قَلَبَ (faʿala) | qalaba | he turned / flipped |
| Verb | قُلِبَ (fuʿila) | quliba | was turned (passive) |

This is **not iʿrāb** because the change occurs **inside the word**, not at its end.

**Example 2: Root (ع ل م)**

| Word Type | Word & Pattern | Reading | Meaning |
|---|---|---|---|
| Noun | عَلَمٌ (faʿal) | ʿalam | flag / sign |
| Noun | عِلْمٌ (fiʿl) | ʿilm | knowledge |

Again, this is *ṣarf*, not *iʿrāb*.

**Additional Examples**

| Root | Word 1 | Meaning 1 | Word 2 | Meaning 2 |
|---|---|---|---|---|
| س ل م | سَلْم (salm) | peace | سِلْم (silm) | a type of plant |
| ج ب ن | جَبَن (jaban) | cowardice | جُبْن (jubn) | cheese |
| ح ز ن | حَزْن (ḥazn) | sadness / slope | حِزْن (ḥizn) | a portion |

All these changes belong to *ṣarf*, not *iʿrāb*.

## Iʿrāb vs. Pronunciation Adjustments (Sound-Based Changes)

Not all changes at the end of a word indicate *iʿrāb*.

Sometimes, a vowel is added or adjusted **only to make pronunciation easier**, not to indicate grammar.

This occurs when two sukūn meet:

**التقاء الساكنين** (the meeting of two sukūn)

**Qurʾānic Example**

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

*“Glorify the name of your Lord, the Most High.”*

Focus on: **سَبِّحِ**

- The original form is: **سَبِّحْ**
- The next word **اسْمَ** begins with *hamzat al-waṣl*
- This results in two sukūn meeting
- A kasrah is added: **سَبِّحِ اسْمَ**

**Important:**

- This kasrah is **not iʿrāb, even though it appears at the end of the word**
- It is only for ease of pronunciation

**Additional Example: Definite Article (ال)**

قُلِ الْحَقَّ

*“Say the truth.”*

**Breakdown:**

| Stage | Phrase | Issue |
|---|---|---|
| Original | قُلْ + الْحَقَّ | Two sukūn meet (لْ + لْ) |

| Stage | Phrase | Issue |
|---|---|---|
| After adjustment | قُلِ الْحَقَّ | A kasrah is added |

- The verb قُلْ ends with a sukūn
- The word الْحَقَّ begins with *hamzat al-waṣl*, followed by لْ

**Important:**

- The kasrah on قُلِ is **not jarr**
- It is **not iʿrāb**
- It is only for ease of pronunciation

**Summary Table: Pronunciation Adjustments**

| Example | Original Form | Issue | Adjusted Form |
|---|---|---|---|
| سَبِّحِ اسْمَ | سَبِّحْ + اسْمَ | Two sukūn | سَبِّحِ اسْمَ |
| قُلِ الْحَقَّ | قُلْ + الْحَقَّ | Two sukūn | قُلِ الْحَقَّ |

**Key Distinction Summary**

| Aspect | Iʿrāb | Ṣarf | Pronunciation |
|---|---|---|---|
| Where the Change Occurs | End of word | Inside word | At word junction (phonetic) |
| Cause | Grammar | Word pattern | Ease of speech |
| Effect | Shows role | Changes meaning | No change in meaning |
| Examples | رَأَيْتُ رَجُلًا | قَلَبَ vs قَلْب | سَبِّحِ اسْمَ / قُلِ الْحَقَّ |

**The Main Types of Iʿrāb (for Nouns and Verbs)**

| Type | Arabic Term | Vowel Mark | Common Function |
|---|---|---|---|
| Rafʿ | رَفْع | Ḍammah (ُ) | Subject, predicate |
| Naṣb | نَصْب | Fatḥah (َ) | Object |
| Jarr | جَرّ | Kasrah (ِ) | After prepositions |
| Jazm | جَزْم | Sukūn (ْ) or letter dropped | Present verbs after jazm particles |

**Important Summary**

- *Iʿrāb* indicates the **role** of a word in a sentence
- It is determined by the **final vowel**, not by extra letters
- Not every vowel change is *iʿrāb*:
  - some belong to *ṣarf*
  - some are for pronunciation
- Recognizing this distinction is essential for accurate understanding

**Qurʾānic Example**

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

*“Indeed, Allah is Ever Forgiving, Most Merciful.”*

**Observation:**

- اللَّهَ is *manṣūb* after إِنَّ
- غَفُورٌ and رَحِيمٌ are *marfūʿ* as the *khabar*

**Reflection**

The Qurʾān preserves meaning with precision through *iʿrāb*, while maintaining beauty through sound.

A single vowel can determine meaning, while another may simply allow the tongue to flow.

Recognizing the difference is the beginning of true understanding.

## A.4. Mabnī and Muʿrab (مَبْنِيّ وَمُعْرَب)

In Arabic, words fall into two main categories:

1. **Mabnī** — words with a **fixed ending**
2. **Muʿrab** — words whose endings **change**

Understanding this difference is important, because it helps us see **how each word functions inside a sentence**.

### 1. Mabnī – Fixed Ending

**Mabnī (مَبْنِيّ)** means the final vowel does **not change**, no matter where the word appears in the sentence.
The word keeps the **same form** whether it is:

- At the beginning,
- After a verb,
- Or after a preposition.

**Example using هٰذَا (this)**

| Sentence | Position of هٰذَا | Meaning |
|---|---|---|
| هٰذَا مُسْلِمٌ | Subject | This is a Muslim. |
| رَأَيْتُ هٰذَا | Object | I saw this. |
| مَرَرْتُ بِهٰذَا | After preposition | I passed by this. |

**Observation:**

- The position of هٰذَا changes.

- But the form هٰذَا remains the same.

This is the nature of **mabnī**.

## Common Types of Mabnī Words

Many function-words in Arabic are mabnī, such as:

- Pronouns:
  هُوَ ، أَنَا ، نَحْنُ
- Demonstratives:
  هٰذَا ، هٰذِهِ ، ذٰلِكَ
- Relative pronouns:
  الَّذِي ، الَّتِي
- Most particles:
  فِي ، مِنْ ، لَمْ ، هَلْ

These words usually keep a **fixed form**.

## 2. Muʿrab – Changing Ending

**Muʿrab (مُعْرَب)** means the final vowel **changes** depending on the word's role in the sentence.
Most:

- Nouns (ism)
- Present-tense verbs (fiʿl muḍāriʿ)

are **muʿrab**.

**Example**

| Sentence | Explanation |
|---|---|
| كَتَبَ مُحَمَّدٌ الدَّرْسَ | Muhammad wrote the lesson. |

**What happens here:**

- مُحَمَّدٌ ends with **ḍammah**

  → because it is the **subject**.
- الدَّرْسَ ends with **fatḥah**

  → because it is the **object**.

The endings **change according to function**.
This is the nature of **muʿrab**.

## 3. Summary of the Difference

| Feature | Mabnī | Muʿrab |
|---|---|---|
| Meaning | Fixed ending | Changing ending |
| Ending | Does not change | Changes with function |
| Common examples | هُوَ ، هٰذَا ، الَّذِي | مُحَمَّدٌ ، كِتَابٌ ، يَكْتُبُ |

Key Idea to Remember

- **Mabnī:** the ending stays fixed.
- **Muʿrab:** the ending changes with the sentence.

Recognising mabnī words makes sentence analysis easier, because you know their endings **will not change**.

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## A.5. The Four "States" of Words in Arabic

Muʿrab nouns and present-tense verbs can appear in three primary grammatical states:

- **Nouns: rafʿ, naṣb, jarr**
- **Present verbs: rafʿ, naṣb, jazm**

Each state is shown through the **final vowel** of the word, and this vowel determines the word's function and meaning within the sentence.

## 1. Rafʿ (رَفْع) – Rafʿ – The “Raised” or Default State

Often used for the subject, predicate, and the default form of the present verb.

**Sign:** Ḍammah (ُ)

Used for:

- The subject of a sentence (فَاعِل)
- The predicate of a nominal sentence (khabar)
- The fiʿl muḍāriʿ (present tense verb) in its default, unaltered form

**Example:**

اَلْوَلَدُ يَقْرَأُ الدَّرْسَ

“The boy is reading the lesson.”

- **الولدُ** ends with ḍammah because it is the **subject (fāʿil)**.
- **يقرأُ** also ends with ḍammah because it is a **present verb in the rafʿ state**.

## 2. Naṣb (نَصْب) – The “Object” or “Action” State

**Sign:** Fatḥah (َ)

Used for:

- The direct object (مَفْعُول بِهِ)
- After particles of naṣb such as أَنْ, لَنْ, كَيْ
- The fiʿl muḍāriʿ after a nasb particle

**Example:**

لَنْ يَذْهَبَ الطَّالِبُ

“The student will not go.”

- **يذهبَ** has a fatḥah because it comes after the **particle of naṣb: لَنْ**

## 3. Jarr (جَرّ) – The State "After a Preposition"

**Sign:** Kasrah (ـِ)

Used for:

- A noun after a preposition (huruf jar) such as: فِي (in), مِنْ (from), عَلَى (on)
- The second term of an iḍāfah (possessive construction), which always takes jarr

**Example:**

فِي الْمَسْجِدِ

"In the mosque."

- المسجدِ ends with kasrah because it comes after فِي.

## 4. Jazm (جَزْم) – For Verbs Only

**Sign:** Sukūn (ْ) or the **final weak letter is dropped**

Used for:

- After particles of jazm such as لَمْ, لَا (for prohibition), لَمَّا
- The fiʿl muḍāriʿ in negative or prohibitive contexts

**Example:**

لَمْ يَذْهَبْ

"He did not go."

- يذهبْ ends with sukūn because it comes after the **particle of jazm:** لَمْ

## Summary Table

| State | Arabic Name | Sign | Function / Usage |
|---|---|---|---|
| **Rafʿ** | رَفْع | Ḍammah (ُ) | Subject, default present verb |

| State | Arabic Name | Sign | Function / Usage |
|---|---|---|---|
| **Naṣb** | نَصْب | Fatḥah (ـَ) | Object, after particles of naṣb |
| **Jarr** | جَرّ | Kasrah (ـِ) | After prepositions, iḍāfah |
| **Jazm** | جَزْم | Sukūn (ـْ) / letter dropped | Present verb after jazm particles |

## Conclusion to Section A

This section introduces the most fundamental building blocks of Arabic:

- **Letters and sounds**
- **The role of vowels (iʿrāb)**
- **Types of words and their properties**

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# B. From Nakirah to Maʿrifah

## B.1. Introduction

In Arabic, every noun (*ism*) has two main states: **nakirah (نَكِرَة)** and **maʿrifah (مَعْرِفَة)**.

This distinction is crucial because it determines whether a word is **general or specific** — much like the difference between "a book" and "the book" in English.

## Nakirah (نَكِرَة) – General / Indefinite

*Nakirah* refers to a noun that is **not specific** — something that has not been identified.

It is usually translated with "a," "an," or "any."

**Example:**

كِتَابٌ — *a book (unspecified)*

**A common sign of nakirah is the presence of tanwīn ( ً ٌ ٍ )** at the end of the noun, though some special nouns are indefinite without tanwīn.

## Maʿrifah (مَعْرِفَة) – Specific / Definite

*Maʿrifah* refers to a noun that is **specific and identified**.
In English, this corresponds to words like "the," "that," or references to something already known.

**Example:**

الْكِتَابُ — *the book (specific)*

The difference between كِتَابٌ and الْكِتَابُ lies only in the prefix الـ **(al-)**, yet the meaning shifts from a general reference ("a book") to a specific one ("the book").
**Summary**

| Type | Arabic Form | Meaning | Common Features |
|---|---|---|---|
| **Nakirah** | كِتَابٌ | a book | Indefinite; usually ends with *tanwīn* |
| **Maʿrifah** | الْكِتَابُ | the book | Definite; begins with *al-* or refers to something known |

**Key Points:**

- *Nakirah* = general, not yet known
- *Maʿrifah* = specific, already known
- Moving from *nakirah* to *maʿrifah* is the first step toward understanding **semantic precision** in Arabic sentences.

## B.2. The Seven Types of Maʿrifah (أَنْوَاعُ الْمَعْرِفَةِ)

A *maʿrifah* noun refers to something **known or identified**.

In Arabic, there are **seven types of maʿrifah**, each marked by a special feature.

### 1. Definite Noun with "ال" (Al-Taʿrīf)

When a noun begins with الـ **(al-)**, it becomes *maʿrifah* because it now refers to something specific.

**Example:**

كِتَابٌ → *a book* (nakirah)

الْكِتَابُ → *the book* (maʿrifah)

The prefix **al-** functions like "the" in English, but its use in Arabic is broader and more systematic.

### 2. Proper Names (Ism ʿAlam)

Names of people, places, or unique entities are *maʿrifah* even without **al-**.

**Examples:**

مُحَمَّدٌ — *Muhammad*

مَكَّةُ — *Makkah*

الْقُرْآنُ — *the Qur'an*

## 3. Pronouns (Ḍamīr)

Pronouns such as "I," "he," "she," "we," or "they" are all *maʿrifah* because they refer to clearly known individuals.

**Examples:**

أَنَا — I

أَنْتَ — you

هُوَ — he

هِيَ — she

نَحْنُ — we

All pronouns are **mabnī** (fixed in form); their endings do not change regardless of their position in a sentence.

## 4. Demonstrative Nouns (Isim Isyārah)

Words like "this" and "that" also belong to *maʿrifah*.

**Examples:**

هَذَا كِتَابٌ — *This is a book*

ذَلِكَ رَجُلٌ — *That is a man*

Both **هَذَا (this)** and **ذَلِكَ (that)** are demonstrative and therefore definite.

## 5. Relative Nouns (Isim Mawṣūl)

Words like “who,” “that which,” or “the one who” indicate *maʿrifah*, as they refer to something already known in the context.

**Example:**

جَاءَ الَّذِي نَجَحَ — *The one who succeeded has come.*

Here, **الَّذِي (who)** specifies a particular person — the one who succeeded.

## 6. Noun in Construct (Iḍāfah)

In an iḍāfah construction, the first noun becomes maʿrifah only when the second noun is also maʿrifah.

**Examples:**

كِتَابُ الرَّجُلِ — *the man’s book*

رَسُولُ اللَّهِ — *the Messenger of Allah*

The first noun (*kitāb*, *rasūl*) becomes definite because it is attached to a known noun (*ar-rajul*, *Allāh*).

## 7. The Name of Allah (اللَّه)

The name اللَّه is the highest form of *maʿrifah*, because it refers to the One who is absolutely unique.

Grammatically, اللَّه is also a proper name (ism ʿalam), but it is often listed separately due to its unique and supreme reference.

**Example:**

اللَّهُ أَكْبَرُ — *Allah is the Greatest.*

**Summary of the Seven Types of Maʿrifah**

| No | Type | Example | Key Feature |
|---|---|---|---|
| 1 | With الـ | الْكِتَابُ | Begins with *al-* |
| 2 | Proper Name | مُحَمَّدٌ, مَكَّةُ | Specific person/place |
| 3 | Pronoun (Ḍamīr) | هُوَ, أَنَا | Refers to a known person |
| 4 | Demonstrative | هَذَا, ذَلِكَ | Points to someone/something |
| 5 | Relative Noun | الَّذِي, الَّتِي | Refers to a known referent |
| 6 | Construct (Iḍāfah) | كِتَابُ الرَّجُلِ | Linked to a *maʿrifah* noun |
| 7 | The Name of Allah | اللَّهُ | Absolute definiteness |

## Conclusion:

*Maʿrifah* words make sentences clearer, more specific, and more meaningful. Recognising the types of *maʿrifah* is essential to read and understand Qurʾānic verses accurately and deeply.

## B.3. The Shift Between Nakirah and Maʿrifah in the Qur'an

The difference between *nakirah* and *maʿrifah* is not just grammatical.

In the Qur'an, this shift often carries **subtle spiritual and rhetorical meanings.**
In many contexts, nakirah can express vastness, greatness, or generality.This often adds a sense of breadth or openness to the meaning.

### 1. Nakirah – Expressing Grandeur, Universality, or Vastness

When something appears in *nakirah* form, it often conveys a broad, limitless meaning.

**Example 1:**

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

“And Allah is Ever Forgiving, Most Merciful.” *(An-Nisāʾ 4:96)*

Here, غَفُورًا رَّحِيمًا are both *nakirah*, showing the boundless and unrestricted nature of Allah’s mercy and forgiveness.

**Example 2:**

وُجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ

“Faces on that Day will be radiant.” *(Al-Ghāshiyah 88:8)*

The word وُجُوهٌ (faces) is *nakirah*, indicating many radiant faces — not limited to any single group.

## 2. Maʿrifah – Expressing Clarity, Specificity, or Emphasis

When a word appears as *maʿrifah*, it denotes something known, clear, or previously mentioned.

**Example 1:**

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ

“Indeed, mankind is in loss.” *(Al-ʿAṣr 103:2)*

The word الْإِنسَانَ (*the human being*) is *maʿrifah*, referring to the human condition as a whole — the known reality of mankind’s heedlessness.

**Example 2:**

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Successful indeed are the believers.” *(Al-Muʾminūn 23:1)*

Here, الْمُؤْمِنُونَ (*the believers*) is *maʿrifah*, referring to a specific group — those with true and firm faith.

## 3. Purposeful Alternation Between Nakirah and Maʿrifah

At times, the Qur'an alternates between *nakirah* and *maʿrifah* to reflect a shift in meaning or emphasis.

**Example:**

فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ

"In a seat of truth, near a Sovereign, Perfect in Ability." *(Al-Qamar 54:55)*

The phrase مَلِيكٍ مُّقْتَدِرٍ is *nakirah*, expressing Allah's majesty and might in an **unbounded and absolute** sense.

The nakirah form here conveys a sense of vast and unrestricted majesty.

**Summary: Nakirah vs. Maʿrifah in Meaning**

| Form | Term | General Meaning | Semantic Effect |
|---|---|---|---|
| نَكِرَة | *Nakirah* | Indefinite / General | Broad, majestic, or expansive meaning |
| مَعْرِفَة | *Maʿrifah* | Definite / Specific | Clear, emphasised, or particular reference |

**Conclusion:**

- *Nakirah* conveys generality, vastness, and sometimes divine majesty.
- *Maʿrifah* conveys specificity, clarity, and emphasis.
- Understanding this distinction helps us reflect on Qurʾānic verses with deeper awareness and sensitivity.

## B.4. Practice and Observation in Sentences

This section helps you observe how the transition from *nakirah* to *maʿrifah* occurs in actual sentences — so that you not only understand the concept theoretically but can also **feel the change in meaning**.

**Exercise 1 – Identify Nakirah and Maʿrifah**

| No | Arabic Sentence | Focus Word | Type | Note |
|---|---|---|---|---|
| 1 | رَأَيْتُ رَجُلًا فِي السُّوقِ | رَجُلًا | Nakirah | “A man” — not yet identified |
| 2 | رَأَيْتُ الرَّجُلَ فِي السُّوقِ | الرَّجُلَ | Maʿrifah | “The man” — already known |
| 3 | هَذَا كِتَابٌ مُفِيدٌ | كِتَابٌ | Nakirah | A book (general) |
| 4 | أَحْبَبْتُ الْكِتَابَ الَّذِي قَرَأْتَهُ | الْكِتَابَ | Maʿrifah | The specific book that was read |
| 5 | قَالَ اللَّهُ الْحَقَّ | اللَّهُ | Maʿrifah | The proper name of Allah — absolute definiteness |

## Exercise 2 – Compare the Meanings

**Sentence A:**

جَاءَ رَجُلٌ — *A man came.*

**Sentence B:**

جَاءَ الرَّجُلُ — *The man came.*

**Difference:**

- Sentence A → general, any man.
- Sentence B → specific, a known man.

A single addition — the prefix ال **(al-)** — completely changes the meaning.

## Exercise 3 – Observations from the Qur’an

**Example 1:**

**وَقَالَتِ امْرَأَتُ فِرْعَوْنَ**

“And the wife of Pharaoh said…” *(Al-Qaṣaṣ 28:9)*

The phrase امْرَأَتُ فِرْعَوْنَ (the wife of Pharaoh) is *maʿrifah* because it is in *iḍāfah* (possessive construction) with a proper name — not just any wife, but one known from history.

**Example 2:**

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ

"And two young men entered the prison with him." *(Yūsuf 12:36)*

The word فَتَيَانِ (two young men) is *nakirah*, showing that they were not previously known — just two of many.

## Reflection Tips

- Each time you read the Qur'an, notice whether a noun carries **al-** (*maʿrifah*) or **tanwīn** (*nakirah*).
- Ask yourself: *Why was this form chosen?*
- What meaning or emphasis is Allah teaching through this subtle choice?

This small habit will make your recitation more mindful — turning reading into reflection (*tadabbur*).

**Summary of Practice**

| Type | Marker | Meaning | Example |
|---|---|---|---|
| **Nakirah** | Tanwīn ( ً ٌ ٍ ) | General / indefinite | كِتَابٌ — a book |
| **Maʿrifah** | "ال", proper name, or construct | Specific / known | الْكِتَابُ — the book |

## Purpose of the Exercise:

By recognising these small shifts, we begin to feel the **depth of meaning** in every Qur'anic expression — so that we read not just with our tongues, but with understanding in our hearts.

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## C. Nouns and Adjectives

In Arabic, adjectives (naʿt or ṣifah) are used to describe nouns (*al-mawṣūf* or *al-manʿūt*).

In English, we might say “a new book,” “a tall man,” or “a beautiful woman.”

However, in Arabic, adjectives must **match** the nouns they describe in four essential aspects — they must follow specific agreement rules with the nouns they describe.

### 1. The Four Rules of Agreement (المُوَافَقَةُ)

An adjective (*ṣifah*) must match its noun (*ism*) in the following four aspects:

| No | Aspect | Explanation | Example |
|---|---|---|---|
| 1 | **Gender** | Must match in gender — masculine (*muzakkar*) or feminine (*muʾannath*) | رَجُلٌ صَالِحٌ — a righteous man<br>اِمْرَأَةٌ صَالِحَةٌ — a righteous woman |
| 2 | **Number** | Must match in number — singular (*mufrad*), dual (*muthannā*), or plural (*jamʿ*) | كِتَابَانِ جَدِيدَانِ — two new books |
| 3 | **Definiteness (Nakirah / Maʿrifah)** | Both must share the same definiteness — either both *nakirah* or both *maʿrifah* | رَجُلٌ صَالِحٌ — a righteous man<br>الرَّجُلُ الصَّالِحُ — the righteous man |
| 4 | **Case Ending (Iʿrāb)** | The final vowel (case ending) of the adjective must match the noun it describes | رَأَيْتُ الرَّجُلَ الصَّالِحَ — I saw the righteous man (both in *naṣb* / accusative) |

### 2. Position of the Adjective in a Sentence

In the normal adjective structure (naʿt), the adjective comes after the noun it describes.

**Examples:**

- كِتَابٌ جَدِيدٌ — a new book
- الطَّالِبُ الْمُجْتَهِدُ — the diligent student

Unlike English (where adjectives can come before or after), Arabic is consistent: **the adjective must always follow the noun.**

## 3. Adjectives and Definiteness (Maʿrifah / Nakirah)

When a noun is *maʿrifah*, its adjective must also be *maʿrifah* — either through "ال" or through a construct phrase (*iḍāfah*).

**Examples:**

- الرَّجُلُ الصَّالِحُ — the righteous man
- رَجُلٌ صَالِحٌ — a righteous man
- رَسُولُ اللَّهِ الْأَمِينُ — the trustworthy Messenger of Allah

Even though **رَسُولُ** has no "ال", it is still *maʿrifah* because it is linked (*iḍāfah*) to **اللَّهِ**.

## 4. Examples from the Qur'an

**An-Naḥl 16:18**

**إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ**

"Indeed, Allah is Ever Forgiving, Most Merciful."

→ غَفُورٌ and رَحِيمٌ are predicates (khabar) of إِنَّ, and therefore appear in the marfūʿ form.

**At-Tawbah 9:71**

**وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ**

“The believing men and believing women are allies of one another.”
→ The adjectives match perfectly in gender and number — a sign of balance and completeness.

## Summary of the Four Core Rules

| Aspect | Rule |
|---|---|
| **Gender** | Must match (masculine ↔ feminine) |
| **Number** | Must match (singular, dual, plural) |
| **Definiteness** | *Maʿrifah* ↔ *Maʿrifah*, *Nakirah* ↔ *Nakirah* |
| **Case Ending (Iʿrāb)** | Same final vowel / grammatical state |
| **Position** | Adjective always comes **after** the noun |

## Key Insight:

Arabic preserves harmony between the noun and its adjective — a precise and elegant system that reflects the linguistic beauty of the Qur’an.

## Additional Notes: Grammatical Details of Adjectives (النَّعْتُ / الصِّفَةُ)

### 1. Definition and Function

An adjective (*ṣifah*) is a word that comes **after** a noun to describe or clarify it. The noun being described is called *al-mawṣūf (الموصوف)*.

**Example:**
الطَّالِبُ الْمُجْتَهِدُ — the diligent student

→ الطَّالِبُ = *mawṣūf* (noun)

→ الْمُجْتَهِدُ = *naʿt* (adjective)

### 2. The Four Required Agreements (Mutābaqah)

| Aspect | Explanation | Example |
|---|---|---|
| **Definiteness** | Both must share the same definiteness (*with or without al-*) | كِتَابٌ جَدِيدٌ / الْكِتَابُ الْجَدِيدُ |
| **Gender** | Adjective follows the gender of the noun | طَالِبٌ مُجْتَهِدٌ / طَالِبَةٌ مُجْتَهِدَةٌ |
| **Number** | Adjective follows the number of the noun | مُهَنْدِسَانِ نَاجِحَانِ — two successful engineers |
| **Case (Iʿrāb)** | Adjective follows the grammatical case of the noun | الطَّالِبُ الْمُجْتَهِدُ / رَأَيْتُ الطَّالِبَ الْمُجْتَهِدَ |

## 3. Full Sentence Analysis

| Sentence | Analysis | Translation |
|---|---|---|
| الرَّجُلُ الطَّوِيلُ | Both are masculine, singular, nominative (*marfūʿ*) | The tall man |
| الْبِنْتَانِ الْجَمِيلَتَانِ | Both are feminine, dual, definite | The two beautiful girls |
| رَأَيْتُ الرَّجُلَ الطَّوِيلَ | Both are accusative (*manṣūb*) | I saw the tall man |
| مَعَ الرَّجُلِ الطَّوِيلِ | Both are genitive (*majrūr*) | With the tall man |
| الْكُتُبُ الْجَدِيدَةُ | Broken plural (non-human) → adjective in feminine singular form | The new books |

## 4. Difference Between Naʿt (Adjective) and Khabar (Predicate)

| Aspect | Naʿt (Adjective) | Khabar (Predicate) |
|---|---|---|
| **Position** | After the noun it describes | After the subject (*mubtadaʾ*) |
| **Definiteness** | Matches the noun (maʿrifah/nakirah) | *Usually nakirah in simple sentences* |

| Aspect | Naʿt (Adjective) | Khabar (Predicate) |
|---|---|---|
| **Agreement** | Matches in all four aspects | Often matches the subject in gender and number, but does not follow all four adjective agreement rules. |
| **Function** | Describes the noun | Completes the meaning of the subject |

**Examples:**

- الْكِتَابُ الْجَدِيدُ مُمْتِعٌ → *Adjective* (the new book is enjoyable)
- الْكِتَابُ جَدِيدٌ → *Predicate* (the book is new)

## 5. Iʿrāb Patterns of Adjectives

| Function | Case | Noun Ending | Adjective Ending | Example | Translation |
|---|---|---|---|---|---|
| Subject (*mubtadaʾ*) | Marfūʿ | ḍammah | ḍammah | الرَّجُلُ الطَّوِيلُ | The tall man |
| Predicate (*khabar*) | Marfūʿ | ḍammah | ḍammah | الرَّجُلُ طَوِيلٌ | The man is tall |
| Object (*mafʿūl bih*) | Manṣūb | fatḥah | fatḥah | رَأَيْتُ الرَّجُلَ الطَّوِيلَ | I saw the tall man |
| After preposition (*ḥarf jar*) | Majrūr | kasrah | kasrah | مَعَ الرَّجُلِ الطَّوِيلِ | With the tall man |

**Note:**

- The adjective must always follow the noun's *iʿrāb* pattern.
- If the noun is plural, the adjective usually becomes plural — except in non-human broken plurals, where it becomes feminine singular.

**Examples:**

- جَاءَ الطُّلَّابُ الْمُجْتَهِدُونَ — The diligent students came (*marfūʿ*).
- رَأَيْتُ الطُّلَّابَ الْمُجْتَهِدِينَ — I saw the diligent students (*manṣūb*).

## 6. Exceptions and Special Cases

1. **Non-Human Broken Plural (Jamak Taksīr)**
   → The adjective takes the *feminine singular* form.
   **Examples:**
   الْكُتُبُ الْجَدِيدَةُ — the new books
   السَّيَّارَاتُ الْحَمْرَاءُ — the red cars

2. **Permanent Qualities (Inherent Attributes)**
   → Remain descriptive without comparison.
   **Examples:**
   بُنْيَانٌ مُرْتَفِعٌ — a tall building
   أَرْضٌ خَصْبَةٌ — fertile land

3. **With Demonstratives (Isim Isyārah)**
   → The adjective must still follow in agreement.
   **Examples:**
   هَذَا الْوَلَدُ النَّشِيطُ — this active boy
   تِلْكَ الْبِنْتُ الذَّكِيَّةُ — that intelligent girl

## 7. Practice Examples

- كِتَابٌ جَدِيدٌ — a new book
- الْكِتَابُ الْجَدِيدُ — the new book

- مَرَرْتُ بِرَجُلٍ طَوِيلٍ — I passed by a tall man
- سَمِعْتُ خُطْبَةً مُؤَثِّرَةً — I heard an inspiring sermon
- الْبَنَاتُ الْمُجْتَهِدَاتُ فِي الصَّفِّ — the diligent girls in the class

## 8. Summary and Practical Tips

**Key Takeaways:**

1. The adjective must match the noun in **four aspects**.
2. It always comes **after** the noun.
3. Know the difference between *naʿt* (adjective) and *khabar* (predicate).
4. For non-human plurals, the adjective is *feminine singular*.

**Quick Practice Guide:**

- Start with a base phrase: كِتَابٌ جَدِيدٌ (*a new book*)
- Add "ال" for definiteness: الْكِتَابُ الْجَدِيدُ (*the new book*)
- Check the endings for *iʿrāb* alignment.
- Change the case endings to practise different sentence structures.

## Closing Reflection

An adjective in Arabic is not just a description —
it reflects the harmony between **meaning and structure**,
just as the Qur'an reveals beauty through balance and precision in every word.

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## D. The Letter Hamzah

The letter **hamzah (ء)** often confuses learners of Arabic because it appears in different forms and positions. Though small, it plays a **crucial role** in determining both meaning and pronunciation.

### 1. What is Hamzah (ء)?

Hamzah is a full consonant in the Arabic alphabet. Just like any other in the alphabet.

It is not a vowel mark or a decorative sign — it is a full consonant representing the **glottal stop** (a brief closure of the throat).

**Examples:**

- أَكَلَ — *he ate*
- سَأَلَ — *he asked*
- قَرَأَ — *he read*

In each example, the short pause or catch in the throat (“ʾa”) is the sound of **hamzah**.

### 2. The Positions of Hamzah

Hamzah can appear **at the beginning, in the middle, or at the end** of a word.

| Position | Example | Meaning |
|---|---|---|
| Beginning | أَكَلَ | he ate |
| Middle | سَأَلَ | he asked |
| End | قَرَأَ | he read |

## 3. The Forms of Hamzah

Hamzah (ء) can be written **above or below a carrier** — alif (ا), wāw (و), yā' (ي) — or **stand alone**, depending on its own vowel and the vowel of the letter before it. Here's a simple visual guide to help you determine its correct form.

## Quick Guide: Writing the Correct Form of Hamzah

| Type of Hamzah | Writing Form | Vowel Before | When to Use | Example | Pronunciation |
|---|---|---|---|---|---|
| **On top of Alif** | أَ / أُ | — (none) | At the **beginning** of a word (when vowel is *a* or *u*), or **middle** of a word with the same vowels | أَكَلَ — أُمٌّ | *akala – ummun* |
| **Below Alif** | إِ | — (none) | At the **beginning** of a word when vowel is *i* | إِكْرَامٌ | *ikrāmun* |
| **On top of Wāw** | ؤ | ḍammah (ُ) | When the **preceding letter** has *u* (ḍammah) | يَقْرَؤُ | *yaqraʾu* |
| **On top of Yā'** | ئ | kasrah (ِ) | When the **preceding letter** has *i* (kasrah) | سَئِلَ — هَيْئَةٌ | *saʾila – haiʾah* |
| **Standing alone** | ء | After long vowel (ا، و، ي) | Often after a long vowel or sukūn. | جَرَأَ — شَيْءٌ | *jaraʾa – shayʾun* |

## Key Points to Remember

1. **At the beginning of a word** — check the vowel of the hamzah itself:
   - أَ / أُ for *a* or *u*

- إِ for *i*

2. **In the middle of a word** , the seat of the hamzah depends on the stronger of the two vowels:
   - the vowel on the hamzah itself
   - and the vowel on the letter before it.

   The strength order is:
   - kasrah (i) → strongest (ئ )
   - ḍammah (u) → medium (ؤ )
   - fatḥah (a) → weakest ( أ)

3. **At the end of a word**, the hamzah's form depends on the vowel before it:
   - fatḥah → on alif (أ)
   - kasrah → on yā' (ئ)
   - ḍammah → on wāw (ؤ)
   - after a long vowel or sukūn → often stands alone (ء)

**Examples from the Qur'an: Hamzah in Context**

The following Qurʾānic examples show how the shape of hamzah changes according to sound and position. Observe how sound and form correspond.

| Type of Hamzah | Form | Vowel Before | Qur'anic Example | Transliteration & Translation |
|---|---|---|---|---|
| On Alif | أَ | — | قُلْ هُوَ اللَّهُ أَحَدٌ (al-Ikhlāṣ 112:1) | *Qul huwa Allāhu aḥadun* — "Say: He is Allah, the One." |
| On Alif | أُ | — | أُولَٰئِكَ عَلَىٰ هُدًى (al-Baqarah 2:5) | *Ulāʾika ʿalā hudan* — "They are upon guidance." |

| Type of Hamzah | Form | Vowel Before | Qur’anic Example | Transliteration & Translation |
|---|---|---|---|---|
| Below Alif | إِ | — | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (al-Fātiḥah 1:5) | *Iyyāka naʿbudu wa iyyāka nastaʿīn* — “You alone we worship, and You alone we ask for help.” |
| Below Alif | إِ | — | إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (al-Kawthar 108:1) | *Innā aʿṭaynāka al-kawthar* — “Indeed, We have granted you al-Kawthar.” |
| On Wāw | ؤ | ḍammah (u) | يُؤْمِنُونَ بِالْغَيْبِ (al-Baqarah 2:3) | *Yuʾminūna bil-ghayb* — “They believe in the unseen.” |
| On Wāw | ؤ | ḍammah (u) | إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ (al-Baqarah 2:143) | *Inna Allāha bin-nāsi la-raʾūfun raḥīm* — “Indeed, Allah is Kind and Merciful to mankind.” |
| On Yā’ | ئ | kasrah (i) | إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ (al-Baqarah 2:30) | *Idh qāla rabbuka lil-malāʾikah* — “When your Lord said to the angels.” |
| On Yā’ | ئ | kasrah (i) | سَئِلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (al-Maʿārij 70:1) | *Saʾila sāʾilun bi-ʿadhābin wāqiʿ* — “A questioner asked about a punishment bound to happen.” |
| Standing Alone | ء | after long vowel | شَيْءٌ (al-Baqarah 2:20) | *Shayʾun* — “a thing / something.” |
| On Alif (final) | أ | fatḥah before | يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ (Yūnus 10:34) | *Yabdaʾu al-khalqa thumma yuʿīduhu* — “He originates creation, then repeats it.” |

## 4. Hamzah Qaṭʿ (همزة القطع) vs. Hamzah Waṣl (همزة الوصل)

Not all hamzahs are pronounced the same way.
There are **two main types** in Arabic:

| Type | Symbol | Pronunciation | Example | Explanation |
|---|---|---|---|---|
| **Hamzah Qaṭʿ (ء)** | أ / إ / ؤ / ئ | Always pronounced — whether at the start or in the middle of a sentence | أَكَلَ — *he ate* | Always pronounced with a clear glottal stop "ʾa / ʾi / ʾu". |
| **Hamzah Waṣl (ٱ)** | ٱ | Pronounced only when starting a recitation; dropped when preceded by another word | ٱسْمُهُ — *his name* | When linked (e.g., *bismi llāh*), the hamzah disappears. |

**Example:**

| Type | Example | Pronunciation |
|---|---|---|
| Qaṭʿ | أَكَلَ | ʾakala |
| Waṣl | ٱسْمُهُ | ismuhu |

## 5. Example: Qaṭʿ vs. Waṣl in Action

| Type | Example | Pronunciation | Note |
|---|---|---|---|
| **Qaṭʿ** | أَكَلَ زَيْدٌ | "ʾakala Zaydun" | Pronounced even when connected. |
| **Waṣl** | بِسْمِ ٱللَّهِ | "Bismillāh" (not "Bismuʾllāh") | Hamzah dropped when linked. |

In بِسْمِ ٱللَّهِ, the hamzah in ٱللَّهِ is *hamzah waṣl* — it disappears in connected reading.

## 6. The Importance of Hamzah in Meaning

A tiny change in hamzah can **completely alter the meaning** of a word:

| With Hamzah | Without Hamzah | Meaning | Key Difference |
|---|---|---|---|
| سَأَلَ | سَالَ | He asked / It flowed | Presence of ء |
| أَمَّ | أَمَّا | He led (prayer) / As for | Addition of ا |
| قَرَأَ | قَرَى | He read / He hosted | ء changes meaning |

**Summary**

- **Hamzah Qaṭʿ (أ)** — always pronounced (“ʾa / ʾi / ʾu”).
- **Hamzah Waṣl (ٱ)** — pronounced only at the start, dropped when connected.
- The shape and carrier of the hamzah depend on its position and the surrounding vowels.

| Type | Feature | Example |
|---|---|---|
| **Qaṭʿ (قطع)** | Always pronounced | أَكَلَ, إِيمَانٌ |
| **Waṣl (وصل)** | Pronounced only initially | ٱسْمٌ, ٱبْنٌ |
| **By Form** | On alif, wāw, yā’, or stand-alone | أَ, إِ, ؤ, ئ, ء |

## Lesson Reflection

Hamzah may appear small, but its role is essential. Understanding its **form, position, and pronunciation** is essential to reading the Qur’an with precision and reverence.

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## E. Number in Arabic (Singular, Dual & Plural)

### (العدد في اللغة العربية)

Arabic nouns change their form depending on whether they refer to **one, two, or more than two**. These changes affect not only meaning but also the **form of the word and its grammatical ending (iʿrāb).**

Arabic number is divided into **three main categories**:

- **Mufrad (مُفْرَد)** – Singular
- **Muthannā (مُثَنَّى)** – Dual
- **Jamʿ (جَمْع)** – Plural

**Visual Overview of Number in Arabic**
Arabic nouns change their form depending on whether they refer to **one, two, or more than two**.

| Category | Arabic Term | Forming Method | Example | Meaning |
|---|---|---|---|---|
| Singular | مُفْرَد | Basic noun form | كِتَابٌ | a book |
| Dual | مُثَنَّى | Add ـَانِ / يْنِ | كِتَابَانِ / كِتَابَيْنِ | two books |
| Plural | جَمْع | Three types | — | three or more |

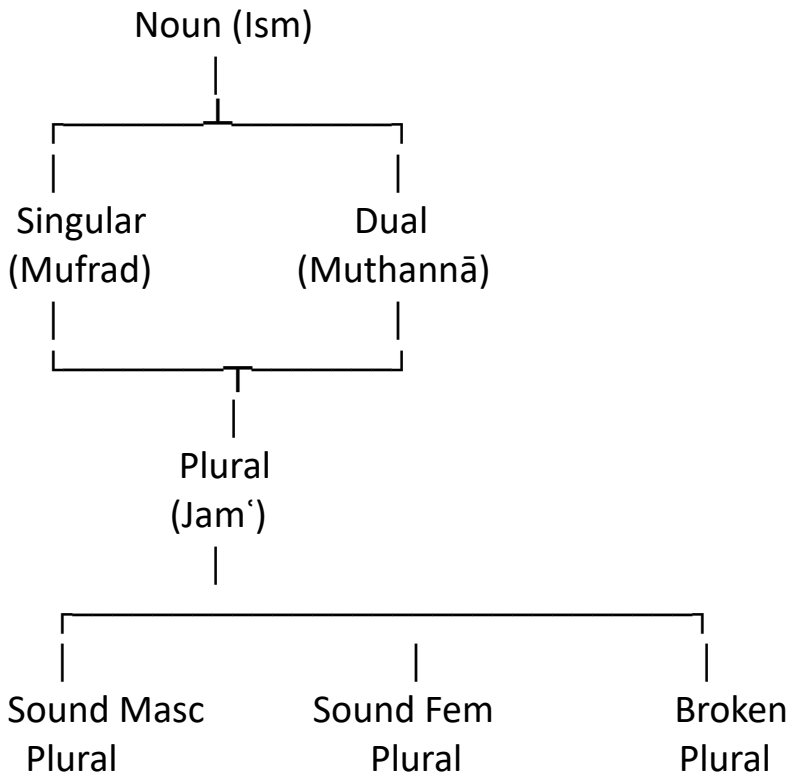
**Types of Plural in Arabic**

| Type | Arabic Name | Formation | Example | Meaning |
|---|---|---|---|---|
| Sound Masculine Plural | جَمْعُ مُذَكَّر سَالِم | ـُونَ / ـِينَ | مُسْلِمُونَ | Muslim men |
| Sound Feminine Plural | جَمْعُ مُؤَنَّث سَالِم | ـَات | مُسْلِمَاتٌ | Muslim women |

| Type | Arabic Name | Formation | Example | Meaning |
|---|---|---|---|---|
| Broken Plural | جَمْعُ تَكْسِير | Internal word change | كُتُب | books |

**Simple Visual Structure**

text




**The Three Main Categories in Detail**

## A. Mufrad (مُفْرَد) – Singular

**Meaning:**
A noun referring to **one person, object, or concept**.

**Form:**
The singular form is the **basic form of the noun**, from which the dual and plural forms are derived. It normally has **no additional letters indicating number**.

| Word | Translation |
|---|---|
| كِتَابٌ | a book |
| رَجُلٌ | a man |
| بِنْتٌ | a girl |

## B. Muthannā (مُثَنَّى) – Dual

**Meaning:**
The dual form refers specifically to **two people, objects, or things**.
**Formation:**
It is formed by adding specific endings to the singular noun. The ending changes based on the noun's grammatical case.

| Case | Ending | Example | Meaning |
|---|---|---|---|
| Rafʿ (Nominative) | ـَانِ | كِتَابَانِ | two books |
| Naṣb (Accusative) / Jarr (Genitive) | ـَيْنِ | كِتَابَيْنِ | two books |

**Other Examples**

- وَلَدَانِ — two boys
- طَالِبَيْنِ — two students

**Examples in Sentences**

الطَّالِبَانِ مُجْتَهِدَانِ

(The two students are diligent.)

رَأَيْتُ الطَّالِبَيْنِ

(I saw the two students.)

سَلَّمْتُ عَلَى الطَّالِبَيْنِ

(I greeted the two students.)
Important Notes on Dual Formation

**1. In iḍāfah (construct phrase)**

The **nūn (ن)** is dropped.

Example:
كِتَابَا الطَّالِبِ

(the two books of the student)

**2. Words ending with tāʾ marbūṭah (ة)**

The tāʾ opens before the dual ending.
Example:
مُعَلِّمَة → مُعَلِّمَتَانِ

**3. Words ending with hamzah (ء)**

May undergo a phonetic change.
Example:
سَمَاء → سَمَاوَانِ

## C. Jamʿ (جَمْع) – Plural

**Meaning:**
The plural refers to **three or more**.
**Arabic plural nouns appear in three main forms** :

1. Sound Masculine Plural
2. Sound Feminine Plural
3. Broken Plural

**1. Jamʿ Mudhakkar Sālim**

**Sound Masculine Plural**

**(جَمْعُ الْمُذَكَّرِ السَّالِمِ)**

This plural is formed by adding an ending to the singular masculine noun **without changing its internal structure**.

| Case | Ending | Example | Meaning |
|---|---|---|---|
| Rafʿ (Nominative) | ـُونَ | مُسْلِمُونَ | Muslim men |
| Naṣb (Accusative) / Jarr (Genitive) | ـِينَ | مُسْلِمِينَ | Muslim men |

**Examples in Sentences**

جَاءَ الْمُسْلِمُونَ

(The Muslims came.)

رَأَيْتُ الْمُسْلِمِينَ

(I saw the Muslims.)

**2. Jamʿ Muʾannath Sālim**

**(جَمْعُ الْمُؤَنَّثِ السَّالِمِ)**

Sound Feminine Plural

This plural is formed by adding the suffix **ـَات** to the singular feminine noun.

| Case | Indefinite Ending | Definite Ending | Example | Meaning |
|---|---|---|---|---|
| Rafʿ | ـَاتٌ | ـَاتُ | مُعَلِّمَاتُ | the female teachers |
| Naṣb / Jarr | ـَاتٍ | ـَاتِ | مُعَلِّمَاتِ | the female teachers |

**3. Jamʿ Taksīr**

## (جَمْعُ التَّكْسِيرِ)

Broken Plural

A broken plural is formed by **changing the internal structure of the singular word**, rather than by adding a simple suffix.

| Singular | Plural | Meaning |
|---|---|---|
| كِتَابٌ | كُتُبٌ | books |
| رَجُلٌ | رِجَالٌ | men |
| بَيْتٌ | بُيُوتٌ | houses |
| مَدْرَسَةٌ | مَدَارِسُ | schools |

These plurals follow many patterns and are **best learned through usage and exposure**.

### Why Is It Called "Broken Plural"?

### (لِمَاذَا يُسَمَّى جَمْعُ التَّكْسِير؟)

The term **Jamʿ Taksīr (جَمْعُ التَّكْسِير)** literally means **"the broken plural."**

It is called "broken" because the **original structure of the word is broken or altered**, rather than simply adding an ending to the noun.

For example:

| Singular | Pattern Change | Plural |
|---|---|---|
| كِتَاب | internal vowels change | كُتُب |
| رَجُل | vowel pattern changes | رِجَال |

| Singular | Pattern Change | Plural |
|---|---|---|
| بَيْت | vowel structure changes | بُيُوت |

In contrast, **sound plurals** keep the original word intact and simply add an ending:

| Singular | Plural |
|---|---|
| مُسْلِم | مُسْلِمُون |
| مُسْلِمَة | مُسْلِمَات |

Because the internal form of the word is **"broken" and reshaped**, this type of plural is called **Jamʿ Taksīr**.

## Sound Plural vs Broken Plural

Arabic plurals are formed in two main ways:

1. **By adding an ending** to the word (sound plural)
2. **By changing the internal structure** of the word (broken plural)

This difference can be seen clearly below.

| Type | Singular | Plural | What Changes |
|---|---|---|---|
| Sound Masculine Plural | مُسْلِم | مُسْلِمُون | Ending added |
| Sound Feminine Plural | مُسْلِمَة | مُسْلِمَات | Ending added |
| Broken Plural | كِتَاب | كُتُب | Internal structure changes |

## Simple Visual Comparison

**Sound Plural**
word + ending

1. مُسْلِم

   → مُسْلِمُون

2. مُسْلِمَة

   → مُسْلِمَات

**Broken Plural**
word structure changes

1. كِتَاب

   → كُتُب

2. رَجُل

   → رِجَال

3. بَيْت

   → بُيُوت

Key Observation

- **Sound plurals preserve the original word structure.**
- **Broken plurals reshape the internal pattern of the word.**

Because of this structural change, the plural is called **Jamʿ Taksīr (Broken Plural).**

## Deeper Dive: Broken Plural Patterns

Although broken plurals appear in many forms, several patterns occur frequently in Arabic, especially in the Qurʾān.

### Patterns from Three-Letter Roots

| Pattern | Example | Meaning |
|---|---|---|
| أَفْعَال | قَلَم → أَقْلَام | pens |
| فُعُول | بَيْت → بُيُوت | houses |
| فُعُل | كِتَاب → كُتُب | books |
| فِعَال | رَجُل → رِجَال | men |
| أَفْعُل | عَيْن → أَعْيُن | eyes |

**Patterns for Human Descriptions**

| Pattern | Example | Meaning |
|---|---|---|
| فُعَلاء | أَمِير → أُمَرَاء | princes |
| أَفْعِلَاء | صَدِيق → أَصْدِقَاء | friends |
| أَفْعِلَاء | غَنِيّ → أَغْنِيَاء | rich people |

**Patterns from Longer Words**

| Pattern | Example | Meaning |
|---|---|---|
| مَفَاعِل | مَدْرَسَة → مَدَارِس | schools |
| فَعَائِل | مِفْتَاح → مَفَاتِيح | keys |

## The Most Common Broken Plural Patterns in the Qurʾān

Recognising these patterns helps the learner quickly identify plural nouns when reading.

### 1. أَفْعَال (ʾafʿāl)

Example:

قَلَم

→ أَقْلَام

Qurʾānic example:

يَحْمِلُ أَسْفَارًا

(He carries books – Al-Jumuʿah 62:5)

### 2. فُعُول (fuʿūl)

Example:

بَيْت

→ بُيُوت

Qurʾānic example:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا

(And Allah has made for you from your houses a place of dwelling – An-Naḥl 16:80)

### 3. فِعَال (fiʿāl)

Example:

جَبَل

→ جِبَال

Qurʾānic example:

فِيهِ رِجَالٌ

(In it are men – At-Tawbah 9:108)

### 4. فُعُل (fuʿul)

Example:

طَرِيق

→ طُرُق

Example:

رَسُول

→ رُسُل

Qurʾānic example:

جَاءَتْهُمْ رُسُلُهُمْ

(Their messengers came to them – Ibrāhīm 14:9)

**5. فَعَائِل (faʿāʾil)**

Example:

مِفْتَاح

→ مَفَاتِيح

**6. مَفَاعِل (mafāʿil)**

Example:

مَسْجِد

→ مَسَاجِد

Qurʾānic example:

وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ

(And mosques in which the name of Allah is mentioned – Al-Ḥajj 22:40)

**7. أَفْعِلَاء (ʾafʿilāʾ)**

Example:

قَرِيب

→ أَقْرِبَاء

## Pattern Recognition Shortcut

## (اختصار للتعرّف على جموع التكسير)

Although broken plurals appear in many forms, a small number of patterns occur very frequently in the Qurʾān and classical Arabic. Recognising these patterns helps the reader quickly identify plural nouns during reading.

The following patterns appear repeatedly:

| Pattern | Example | Meaning |
|---|---|---|
| فُعُل | كِتَاب → كُتُب | books |
| فِعَال | رَجُل → رِجَال | men |
| فُعُول | بَيْت → بُيُوت | houses |
| أَفْعَال | قَلَم → أَقْلَام | pens |
| فَعَائِل | مِفْتَاح → مَفَاتِيح | keys |
| مَفَاعِل | مَسْجِد → مَسَاجِد | mosques |

**A Helpful Observation**
When learners encounter an unfamiliar plural in Arabic, it often belongs to one of these patterns.

For example:

| Singular | Plural | Pattern |
|---|---|---|
| كِتَاب | كُتُب | فُعُل |
| رَجُل | رِجَال | فِعَال |

| Singular | Plural | Pattern |
|---|---|---|
| بَيْت | بُيُوت | فُعُول |
| مِفْتَاح | مَفَاتِيح | فَعَائِل |

Recognising these patterns makes it easier to identify plurals quickly when reading the Qurʾān or classical texts.

**Practical Tip**
When reading Arabic:

- Look for internal vowel changes in the word.
- Compare the word with known plural patterns.
- With practice, many plurals become immediately recognisable.

Example from the Qurʾān
وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ
"And mosques in which the name of Allah is mentioned."
(Al-Ḥajj 22:40)
Here:
مَسْجِد
→ مَسَاجِد
follows the pattern مَفَاعِل.

**Learning Tip**
Do not try to memorise every broken plural individually. Instead:

- learn the common patterns,
- observe them in Qurʾānic reading,
- and record new examples.

Over time, these patterns become familiar and intuitive.

## Agreement of Plurals

Arabic grammar distinguishes between **human and non-human plurals**.

| Category | Agreement | Example |
|---|---|---|
| Human plural | True plural agreement | الرِّجَالُ يَعْمَلُونَ |
| Non-human plural | Feminine singular agreement | الْكُتُبُ جَدِيدَةٌ |

Examples:
الْكُتُبُ جَدِيدَةٌ

(The books are new.)
الرِّجَالُ يَعْمَلُونَ

(The men are working.)

**Common Learner Mistake**

**(ملاحظة لغوية مهمة)**

One common difficulty for learners is the agreement of non-human plurals. In Arabic, non-human plurals are usually treated grammatically as feminine singular.

This means that the adjective, pronoun, or verb may appear in the feminine singular form, even though the noun itself is plural.

Example
الْكُتُبُ جَدِيدَةٌ

The books are new.

| Word | Explanation |
|---|---|
| الْكُتُبُ | plural noun (books) |
| جَدِيدَةٌ | feminine singular adjective |

Even though "books" is plural, the adjective appears in the feminine singular form.

## Human Plurals

When the plural refers to people, normal plural agreement is used.
Example:
الرِّجَالُ يَعْمَلُونَ

The men are working.

Here:

- الرِّجَالُ → plural noun
- يَعْمَلُونَ → plural verb

**Quick Rule**

| Type of Noun | Agreement |
|---|---|
| Human plural | True plural agreement |
| Non-human plural | Feminine singular agreement |

Example from the Qurʾān
وَالْجِبَالُ أَوْتَادٌ

And the mountains are pegs.
(An-Nabaʾ 78:7)

Even though الْجِبَال (mountains) is plural, Arabic grammar treats many non-human plurals as feminine singular in agreement.

**Learning Tip**
When you encounter a plural noun in Arabic:

1. Ask whether it refers to people or non-human things.
2. If it refers to non-human things, expect feminine singular agreement.

This feature appears frequently in the Qurʾān and classical Arabic.

## How the System Expands from One Word

Example using the noun **كِتَاب (book)**

| Number | Arabic Form | Explanation |
|---|---|---|
| Singular | كِتَابٌ | one book |
| Dual | كِتَابَانِ | two books |
| Plural | كُتُبٌ | books (three or more) |

### Comparison with a Sound Plural

| Singular | Dual | Plural |
|---|---|---|
| مُسْلِم | مُسْلِمَان | مُسْلِمُون |

This comparison shows the difference between **sound plurals** and **broken plurals**.

### Summary of Number in Arabic

| Type | Arabic Term | Example | Meaning |
|---|---|---|---|
| Singular | مُفْرَد | كِتَابٌ | a book |
| Dual | مُثَنَّى | كِتَابَانِ | two books |
| Sound Masculine Plural | جَمْع مُذَكَّر سَالِم | مُسْلِمُونَ | Muslim men |

| Type | Arabic Term | Example | Meaning |
|---|---|---|---|
| Sound Feminine Plural | جَمْع مُؤَنَّث سَالِم | مُسْلِمَاتٌ | Muslim women |
| Broken Plural | جَمْع تَكْسِير | كُتُبٌ | books |

## Quick Review: Number in Arabic

**(مراجعة سريعة)**

Arabic nouns change form depending on whether they refer to one, two, or more than two.

| Number Type | Arabic Term | Formation | Example | Meaning |
|---|---|---|---|---|
| Singular | مُفْرَد | Base form | كِتَابٌ | a book |
| Dual | مُثَنَّى | Add ـَانِ / ـَيْنِ | كِتَابَانِ | two books |
| Sound Masculine Plural | جَمْعُ مُذَكَّر سَالِم | Add ـُونَ / ـِينَ | مُسْلِمُونَ | Muslim men |
| Sound Feminine Plural | جَمْعُ مُؤَنَّث سَالِم | Add ـَات | مُسْلِمَاتٌ | Muslim women |
| Broken Plural | جَمْعُ تَكْسِير | Internal word change | كُتُبٌ | books |

**Key Idea**
Arabic plurals are formed in two main ways:

| Method | Example |
|---|---|
| Add an ending | مُسْلِم → مُسْلِمُون |
| Change internal pattern | كِتَاب |

| Method | Example |
|---|---|
| | → كُتُب |

## Important Grammar Rule

| Noun Type | Agreement |
|---|---|
| Human plural | True plural agreement |
| Non-human plural | Feminine singular agreement |

Example:
الْكُتُبُ جَدِيدَةٌ

The books are new.

**Example of Number Change**

| Singular | Dual | Plural |
|---|---|---|
| رَجُلٌ | رَجُلَانِ | رِجَالٌ |
| one man | two men | many men |

When reading Arabic or the Qurʾān:

1. Identify whether the noun is singular, dual, or plural.
2. Recognise sound plurals vs broken plurals.
3. Observe how agreement changes depending on whether the plural refers to humans or non-human things.

With practice, these patterns become natural and easy to recognise.

**Key Takeaways and Learning Tips**

Basic Conclusions

1. Arabic number has **three main categories**:

- singular
- dual
- plural

2. These changes influence several grammatical elements:
    - case endings (**iʿrāb**)
    - adjectives (**naʿt**)
    - pronouns (**ḍamīr**)
    - verb agreement

3. Broken plurals are numerous, but many follow **recognisable patterns** that become familiar through **reading and Qurʾānic exposure**.

## A Helpful Observation for Qurʾānic Reading

When reading Arabic texts, especially the Qurʾān, many plurals belong to one of the common patterns. With practice, the reader begins to recognise them immediately. Examples:

- كِتَاب

  → كُتُب (فُعُل)

- رَجُل

  → رِجَال (فِعَال)

- بَيْت

  → بُيُوت (فُعُول)

- مِفْتَاح

  → مَفَاتِيح (فَعَائِل)

Recognising these patterns greatly **speeds up vocabulary recognition**.

## Reflection for Qurʾānic Reading

When reading the Qurʾān, recognising these forms allows the reader to immediately understand whether the text refers to **one, two, or many**.

For example:

رَجُلٌ — one man

رَجُلَانِ — two men

رِجَالٌ — many men

Understanding these changes helps reveal the **precision of Qurʾānic Arabic**.

**Learning Tip for Broken Plurals**

Broken plurals are best learned through **exposure rather than memorisation alone**.

A useful method is to:

1. Notice plural forms while reading the Qurʾān.
2. Identify the pattern they follow.
3. Record new examples in a notebook.

Over time, the patterns become **familiar and easier to recognise**.

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## F. Foundational Summary

This first part lays the most crucial foundation for understanding Arabic.

Mastering these foundations makes the journey ahead much easier, because every later lesson builds upon these core ideas. Every subsequent topic connects back to the core concepts of **letters**, **vowel marks**, and **iʿrāb** introduced here.

### 1. Letters and Sounds

- Arabic has **28 letters**, each with a unique **makhraj** (point of articulation).
- The **vowel marks (ḥarakāt)** determine pronunciation and meaning:
  - **Fatḥah (◌َ)** → *a*
  - **Kasrah (◌ِ)** → *i*
  - **Ḍammah (◌ُ)** → *u*
- Tanwīn (◌ً ◌ٌ ◌ٍ) is a common sign of nakirah (indefinite nouns).
- **Madd (long vowels)** creates lengthened sounds: *ā*, *ī*, *ū*.

**Conclusion:**
A small change in the vowel mark can completely alter the meaning or word type.

**Example 1 (Verb):**

فَتَحَ — *he opened*

≠ فُتِحَ — *was opened*

→ A single vowel change shifts the meaning from active to passive.

**Example 2 (Noun):**

عَلَمٌ — *a flag*

≠ عِلْمٌ — *knowledge*

→ The change of the first vowel changes the meaning entirely.

**Summary:**
Understanding vowel marks and pronunciation is the foundation of accurate reading and structural comprehension in Arabic.

## 2. Number (الْمُفْرَد – الْمُثَنَّى – الْجَمْع)

- Most nouns appear in three number forms:
  - **Mufrad (مُفْرَد)** – singular (one)
  - **Muthannā (مُثَنَّى)** – dual (two)
  - **Jamʿ (جَمْع)** – plural (three or more)
- These forms show not only number but also grammatical function through endings such as ـَانِ, ـَيْنِ, ـُونَ and ـَاتٌ

**Conclusion:**
Arabic expresses number through changes in word form, especially in nouns and adjectives, creating a structured and meaningful system.

## 3. Iʿrāb and Structure (إِعْرَاب)

- **Iʿrāb** is the change in the **final vowel** of a word to indicate its grammatical role.
- Words that change their endings are called **muʿrab**, while those that remain fixed are **mabnī**.
- The three main cases for nouns are:
  - **Rafʿ (ـُ)** – subject
  - **Naṣb (ـَ)** – object
  - **Jarr (ـِ)** – after a preposition

  **Jazm (ـْ)** – applies only to present tense verbs (*fiʿl muḍāriʿ*)

**Conclusion:**
Knowing the iʿrāb marks allows you to understand the exact role of each word within a sentence.

## 4. Nakirah and Maʿrifah (النَّكِرَةُ وَالْمَعْرِفَةُ)

- **Nakirah:** general, indefinite → كِتَابٌ (*a book*)
- **Maʿrifah:** specific, definite → الْكِتَابُ (*the book*)
- The shift between *nakirah* and *maʿrifah* affects clarity, focus, and scope of meaning.

**Conclusion:**
Understanding this distinction helps you see how Arabic distinguishes between general and specific meanings with subtle precision.

## 5. Adjectives (النَّعْتُ / الصِّفَةُ)

- An adjective must match the noun it describes in four aspects:
    1. **Gender** – masculine / feminine
    2. **Number** – singular / dual / plural
    3. **Definiteness** – *nakirah* or *maʿrifah*
    4. **Case ending (iʿrāb)**

**Conclusion:**
Adjectives reflect the harmony of Arabic structure — every pairing enhances both grammatical accuracy and expressive beauty.

## 6. Hamzah (الهمزة)

- **Hamzah Qaṭʿ (أ)** – always pronounced.

- **Hamzah Waṣl (ٱ)** – pronounced only when starting, silent when joined to the previous word.
- The form of **hamzah** changes depending on the vowel and the preceding letter: it may sit on **alif**, **wāw**, **yā**ʾ, or stand alone.

**Conclusion:**
Hamzah plays a crucial role in meaning — even a small mistake can change the sense entirely.
**Example:** سَأَلَ (*he asked*) ≠ سَالَ (*it flowed*).

**Final Summary of Part 1**

| Topic | Learning Focus | Key Understanding |
|---|---|---|
| **Letters & Vowels** | Pronunciation and word structure | Read accurately and confidently |
| **Iʿrāb** | Grammatical function | Identify subjects, objects, and sentence roles |
| **Nakirah & Maʿrifah** | General vs. specific meanings | Interpret context and precision in meaning |
| **Adjectives (Naʿt)** | Agreement between words | Build sentences that are precise and elegant |
| **Hamzah** | Pronunciation and spelling | Avoid misreading and misinterpretation |

## Concluding Reflection

This first part trains your eyes, ears, and mind to recognise how **tiny changes** in Arabic create **major shifts** in meaning.

It is the key that unlocks all later topics — from understanding verses to appreciating the eloquence of the Qur'an itself.

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# Section 2:

# How Words Connect in Arabic

# Section 2

# Building Connections

*From individual words to living sentences*

Arabic is a language that "comes alive through connection." Every word interacts with others through **particles** (ḥurūf al-jarr), **construct phrases** (iḍāfah), and **grammatical agreement** (tawābiʿ).

This section helps you understand how words are linked together to produce precise meaning.

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# A. Prepositions and the Genitive Noun

## 1. Introduction

In Arabic, **ḥurūf al-jarr** function like prepositions in English (“in”, “from”, “to”, “with”, etc.).

Whenever a **ḥarf jar** is used, the noun following it (**ism**) **changes to the genitive case (majrūr), according to the form of the noun.** — ending with **kasrah (ـِ)** or its equivalent forms ـَيْنِ, ـِينَ or ـَاتِ.

Examples:

- فِي الْمَدْرَسَةِ — in the school
- مِنَ الْمَسْجِدِ — from the mosque
- إِلَى الْبَيْتِ — to the house

→ Prepositions: فِي / مِنْ / إِلَى

→ The following noun: majrūr (with kasrah)

The term ḥarf al-jarr literally means “a particle that causes the genitive,” because it places the following noun in the genitive position, usually marked by kasrah.

## 2. Functions of Ḥurūf al-Jarr

1. Link nouns to verbs or to other nouns.
2. Different prepositions indicate meanings such as place, direction, cause, means, possession, or time, depending on the particle and context.
3. Place the following noun in the genitive form, usually marked by kasrah (ـِ) or its equivalents.

## 3. Common Ḥurūf al-Jarr

| Ḥarf Jar | Basic Meaning | Example | Translation | Note |
|---|---|---|---|---|
| مِنْ | from | مِنَ الْمَدِينَةِ | from the city | Origin / starting point |
| إِلَى | to / until | إِلَى الْمَسْجِدِ | to the mosque | Direction / goal |
| فِي | in / inside | فِي الْبَيْتِ | in the house | Place |
| عَلَى | on / upon | عَلَى الطَّاوِلَةِ | on the table | Position |
| بِـ | with / by means of | كَتَبْتُ بِالْقَلَمِ | I wrote with a pen | Instrument / reason |
| لِـ | for / belonging to | الْكِتَابُ لِلطَّالِبِ | the book belongs to the student | Ownership / purpose |
| عَنْ | about / from | سَأَلْتُهُ عَنْ اسْمِهِ | I asked about his name | Source / topic |
| حَتَّى | until / up to | سِرْتُ حَتَّى الْبَابِ | I walked up to the door | Limit / extent |
| كَـ | like / as | الْأَسَدُ كَالْمَلِكِ | the lion is like a king | Comparison |
| مَعَ | with / together with | ذَهَبْتُ مَعَ أَصْدِقَائِي | I went with my friends | Togetherness |

*Note:* Some prepositions carry multiple meanings depending on the context.

## 4. Majrūr Endings According to Noun Type

| Type of Noun | Genitive Ending | Example | Translation |
|---|---|---|---|
| Singular (Ism Mufrad) | ـِ | فِي الْبَيْتِ | in the house |
| Dual (Ism Muthannā) | ـَيْنِ | مَعَ طَالِبَيْنِ | with two students |
| Masculine Plural | ـِينَ | لِلْمُعَلِّمِينَ | for the male teachers |
| Feminine Plural | ـَاتِ | مَعَ الْمُعَلِّمَاتِ | with the female teachers |

## 5. Change in Iʿrāb Before and After a Preposition

| Without Preposition | With Preposition | Translation |
|---|---|---|
| الْمَسْجِدُ (rafʿ) | فِي الْمَسْجِدِ (jarr) | in the mosque |
| الطَّالِبُ (rafʿ) | لِلطَّالِبِ (jarr) | belonging to the student |
| الْكِتَابُ (rafʿ) | بِالْكِتَابِ (jarr) | with the book |

**Conclusion:**
A ḥarf al-jarr places the noun or noun phrase after it in the genitive position (majrūr), usually marked by kasrah or its equivalents.

## 6. Special and Irregular Cases

1. **Mamnuʿ min al-ṣarf** (e.g. أَحْمَدَ، عُمَرَ) - Mamnuʿ min al-ṣarf nouns take fatḥah instead of kasrah in the genitive when they are indefinite.
   If they become definite (for example, with al- or in an iḍāfah), they return to kasrah.
   Example: ذَهَبْتُ إِلَى أَحْمَدَ — I went to Ahmad.

2. **Words ending with Alif Maqṣūrah (ى)** → kasrah is not visible.
   Example: سَلَّمْتُ عَلَى فَتًى — I greeted a young man.

3. **Al-Asmāʾ al-Khamsah (the Five Special Nouns)** → take yāʾ (ي) in the genitive form.
   Example: سَلَّمْتُ عَلَى أَبِي — I greeted my father.

4. **Yāʾ al-Mutakallim ("my")** → kasrah is implicit only.
   Example: ذَهَبْتُ إِلَى بَيْتِي — I went to my house.

## 7. Prepositions Combined with Construct Phrases (Idāfah)

Sometimes a preposition connects with an *idāfah* phrase to show more specific possession or location.

Example: فِي بَيْتِ الرَّجُلِ — *in the house of the man*

→ فِي makes بَيْتِ majrūr, and because it is linked to الرَّجُلِ, the whole phrase becomes definite (maʿrifah).

## 8. Examples from the Qur'an

**An-Nūr 24 : 36**

فِي بُيُوتٍ — "In houses."

→ فِي makes بُيُوتٍ majrūr (by kasrah).

**Al-Baqarah 2 : 210**

إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ — "To Allah all matters are returned."

→ إِلَى shows direction and is followed by اللَّهِ (majrūr).

**Al-Baqarah 2 : 164**

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ – "Indeed, in the creation of the heavens and the earth …"

→ فِي causes خَلْقِ to be majrūr; خَلْقِ is then in *idāfah* with السَّمَاوَاتِ وَالْأَرْضِ.

## Summary of Ḥurūf al-Jarr

| Function | Key Feature |
|---|---|
| Connects verbs/nouns to other nouns | Always makes the next noun majrūr (kasrah) |
| Indicates place, direction, cause, or possession | Fixed in form, does not change |
| Creates meaningful phrases through idāfah | Small in form, significant in meaning |

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## B. Idāfah (Possessive Structures)

### 1. Introduction

In Arabic, **idāfah** (الإِضَافَةُ) is a grammatical structure that links two nouns to show possession, relationship, type, or description between them.

It takes the place of words like **"of," "belonging to,"** or **"possessed by"** in other languages.

**Examples:**

- كِتَابُ الطَّالِبِ — *the student's book / the book of the student*
- بَيْتُ الْمُعَلِّمِ — *the teacher's house*

An idāfah phrase consists of two key parts:

| Term | Arabic | Function | Markings |
|---|---|---|---|
| First noun | المضَاف | The thing being possessed or linked | No "ال" and no tanwīn |
| Second noun | المضَاف إِلَيْهِ | The possessor or clarifier | Always in genitive (kasrah) |

### 2. Basic Example and Analysis

**Example:**

كِتَابُ الطَّالِبِ — *the student's book*

| Word | Role | Ending | Meaning |
|---|---|---|---|
| كِتَابُ | Muḍāf | No tanwīn / no "ال" | book |
| الطَّالِبِ | Muḍāf ilayh | kasrah | the student |

➡ Combined meaning: **“The book of the student.”**

## 3. Key Rules of the Idāfah Construction

| No | Rule | Explanation |
|---|---|---|
| 1 | The muḍāf does not take tanwīn and normally does not carry “ال”, because its definiteness comes from the muḍāf ilayh. | (incorrect) كِتَابٌ الطَّالِبِ to (correct) كِتَابُ الطَّالِبِ |
| 2 | The second noun (muḍāf ilayh) must always be in the genitive (kasrah). | e.g. الطَّالِبِ, الْمُعَلِّمِ, السَّيَّارَةِ |
| 3 | If the muḍāf ilayh is definite (maʿrifah), the whole phrase becomes definite. | كِتَابُ الطَّالِبِ = *the student’s book* |
| 4 | Idāfah can extend beyond two words. | مَفَاتِيحُ بَيْتِ الطَّالِبِ = *the keys of the student’s house* |

**Extended Example:**

**كِتَابُ الطَّالِبِ الْمُجْتَهِدِ**

= “The book of the diligent student”

1. كِتَابُ الطَّالِبِ → the student’s book

2. الطَّالِبِ الْمُجْتَهِدِ → the diligent student

## 4. Iʿrāb (Case Markings) in Idāfah

The **muḍāf** takes its case according to its grammatical role, while the **muḍāf ilayh** is *always* genitive (majrūr).

| Sentence | Analysis | Translation |
|---|---|---|
| كِتَابُ الطَّالِبِ جَدِيدٌ | كِتَابُ → muḍāf (marfūʿ, subject); الطَّالِبِ → muḍāf ilayh (majrūr) | The student’s book is new. |
| رَأَيْتُ كِتَابَ الطَّالِبِ | كِتَابَ → muḍāf (manṣūb, object); الطَّالِبِ → muḍāf ilayh (majrūr) | I saw the student’s book. |
| ذَهَبْتُ إِلَى بَيْتِ الْمُعَلِّمِ | بَيْتِ → muḍāf (majrūr after إِلَى); الْمُعَلِّمِ → muḍāf ilayh (majrūr) | I went to the teacher’s house. |
| كِتَابُ **هَذَا الطَّالِبِ** جَدِيدٌ | كِتَابُ → muḍāf (marfūʿ, subject); هَذَا الطَّالِبِ → muḍāf ilayh phrase (majrūr) | The book of this student is new. |

With Demonstrative Nouns (Ism Isyārah) -The demonstrative comes before the definite noun inside the idāfah phrase.

## 5. Different Meanings of Idāfah

Idāfah is not only used for possession.

It can express several types of relationships between two nouns.

| Meaning Type | Example | Translation |
|---|---|---|
| Ownership | كِتَابُ الطَّالِبِ | the student’s book |
| Part of something | بَابُ الْبَيْتِ | the door of the house |
| Material | خَاتَمُ ذَهَبٍ | a ring of gold |
| Type or category | مَسْجِدُ الْمَدِينَةِ | the city mosque |

## 6. Idāfah and Definite Meaning (Maʿrifah)

When the **muḍāf ilayh** is definite (maʿrifah), the entire phrase becomes definite as well.

| Phrase | Form | Translation |
|---|---|---|
| كِتَابٌ طَالِبٍ | both indefinite | a book of a student |
| كِتَابُ الطَّالِبِ | muḍāf ilayh definite | the student's book |
| رَسُولُ اللَّهِ | absolute definiteness | the Messenger of Allah |

## 7. Comparison: Idāfah vs Prepositional Phrase

| Aspect | Idāfah | Ḥarf Jar Phrase |
|---|---|---|
| Structure | Two nouns joined directly | Preposition + noun |
| Key sign | Kasrah on second word | Kasrah after preposition |
| Meaning | Close relationship (possession, type, part, description, etc.) | Place, direction, or cause |
| Example | كِتَابُ الطَّالِبِ | فِي الْكِتَابِ |

## 8. Special and Exceptional Cases

| Case | Explanation | Example |
|---|---|---|
| **Al-Asmāʾ al-Khamsah** (أب، أخ، حم، فو، ذو) | When one of the Five Nouns appears as the muḍāf ilayh, it takes yāʾ (ي) in the genitive form. | كِتَابُ أَبِيكَ — your father's book |

| Case | Explanation | Example |
|---|---|---|
| **With Yā’ al-Mutakallim (my)** | Kasrah is hidden but still genitive. | كِتَابِي — my book |

## 9. Idāfah in the Qur’an

**Example 1 – [Al-Humazah 104:6]**

نَارُ اللَّهِ الْمُوقَدَةُ — *The fire of Allah, kindled and blazing*

→ نَارُ (muḍāf) + اللَّهِ (muḍāf ilayh)

**Example 2 – [Al-Ḥajj 22:26]**

مَكَانَ الْبَيْتِ — *the site of the House (Kaʿbah)*

→ الْبَيْتِ is the muḍāf ilayh of مَكَانَ.

**Common phrase:**

بَيْتُ اللَّهِ — *the House of Allah (the Kaʿbah)*

→ Expresses divine ownership and sacred association.

## Summary of Idāfah

| Element | Marking | Function | Meaning |
|---|---|---|---|
| **Muḍāf (first noun)** | No tanwīn / no “ال” | Linked to the next word | The thing possessed |
| **Muḍāf ilayh (second noun)** | Always kasrah | Indicates the possessor | The owner / qualifier |
| **Whole phrase** | — | Definite if muḍāf ilayh is definite | Expresses close, meaningful relationship |

## Core Insight

In Arabic, you don’t need extra words like “of” or “belonging to.” A structure called idāfah does the work — it shows ownership or connection in a simple, direct way.

Two words come together to form one clear meaning. That’s what makes idāfah useful and elegant.

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## C. Al-Tawābi (Dependent Words)

### 1. Introduction

**Al-Tawābiʿ** (التوابع) literally means *the followers* — words that follow another word (al-matbūʿ) in grammatical case, and in some types also match gender, number, and definiteness.

In Arabic, this grammatical harmony shows how words interact beautifully within a sentence, maintaining balance and clarity.

**Core principle:**
The follower (al-tābiʿ) takes its grammatical form from the word it follows (al-matbūʿ).

There are **four main types** of *tawābiʿ* in Arabic:

1. **Naʿt (النَّعْتُ)** – Adjective / descriptive word
2. **ʿAṭf (العَطْفُ)** – Conjunction / joining
3. **Tawkīd (التَّوْكِيدُ)** – Emphasis
4. **Badal (الْبَدَلُ)** – Substitution / apposition

### 2. Naʿt (النَّعْتُ / الصِّفَةُ) – The Adjective or Descriptor

Naʿt is a word that comes **after the noun** (manʿūt) to describe it. It clarifies a quality, attribute, or state belonging to the noun before it.
In essence:
**Naʿt = adjective that follows and matches the noun it describes.**

### A. Function of Naʿt

**The *Naʿt* (the adjective) normally match the *Manʿūt* (the noun it describes) in four aspects:**

| Aspect | Requirement |
|---|---|
| **Gender** | Must match masculine / feminine |
| **Number** | Must match singular / dual / plural |
| **Case** | Must follow the *rafʿ*, *naṣb*, or *jarr* case of the noun |
| **Definiteness** | Must follow indefinite (*nakirah*) / definite (*maʿrifah*) |

This is because the *naʿt* is dependent on the noun it describes.

## B. Types of Naʿt

### 1. Definite + Definite (Maʿrifah)

المعْرِفَة + نعْتِها

Example:

حَضَرَ الطَّالِبُ المُجْتَهِدُ

(The diligent student arrived.)

### 2. Indefinite + Indefinite (Nakirah)

النَّكِرَة + نعْتِها

Example:

حَضَرَ طَالِبٌ مُجْتَهِدٌ

(A diligent student arrived.)

## C. Iʿrāb of Naʿt

### 1. Manʿūt (the noun being described)

Parsed according to its position in the sentence.

### 2. Naʿt (the adjective)

**Always follows the manʿūt** in:

- case ending
- gender
- number
- definiteness

This is the fundamental rule of naʿt.

## D. Integrated Examples

### 1. Rafʿ (Nominative Case)

جَاءَ الطَّالِبُ الْمُجْتَهِدُ

→ Both are marfūʿ
Meaning: *The diligent student came.*

### 2. Naṣb (Accusative Case)

رَأَيْتُ الطَّالِبَ الْمُجْتَهِدَ

→ Both are manṣūb
Meaning: *I saw the diligent student.*
From textbook example:

قَابَلْتُ مُحَمَّدًا الْمُجْتَهِدَ

- مُحَمَّدًا = mafʿūl bih, mansub
- المجْتَهِدَ = naʿt, mansub

### 3. Jarr (Genitive Case)

سَلَّمْتُ عَلَى الطَّالِبِ الْمُجْتَهِدِ

→ Both are majrūr
Meaning: *I greeted the diligent student.*
From textbook example:

سَلَّمْتُ عَلَى مُحَمَّدٍ الْمُجْتَهِدِ

- مُحَمَّدٍ = majrūr after عَلَى

- الْمُجْتَهِدِ = naʿt, also majrūr

## E. Summary Table

| Sentence | Analysis | Meaning |
|---|---|---|
| جَاءَ الطَّالِبُ الْمُجْتَهِدُ | Both are marfūʿ | The diligent student came |
| رَأَيْتُ الطَّالِبَ الْمُجْتَهِدَ | Both are manṣūb | I saw the diligent student |
| سَلَّمْتُ عَلَى الطَّالِبِ الْمُجْتَهِدِ | Both are majrūr | I greeted the diligent student |

**F. Key Principles**

1. Naʿt always follows the manʿūt in the main grammatical aspects.
2. Removing the naʿt keeps the sentence correct but less descriptive.
3. The naʿt clarifies, specifies, and enriches the meaning.

---

## 3. ʿAṭf (العَطْفُ) – Joining or Linking Words

ʿAṭf is a grammatical device that links two words or phrases that share the **same grammatical function** in a sentence.

It uses certain coordinating particles, and **the second word (al-maʿṭūf) normally follows the iʿrāb of the first word** (al-maʿṭūf ʿalayh).

In simple terms:

- The ʿ**aṭf particle** merely connects.
- The **second term follows the case of the first**.
- Each word keeps its own gender and number; only the case follows the first word.

### A. The Structure of ʿAṭf

A coordination structure consists of:
**al-Maʿṭūf ʿalayh + ʿAṭf Particle + al-Maʿṭūf**

| Component | Function |
|---|---|
| **al-Maʿṭūf ʿalayh (the first term)** | Receives iʿrāb from its position in the sentence |
| ʿ**Aṭf Particle (harf ʿaṭf)** | The connector; fixed form (mabnī) |
| **al-Maʿṭūf (the second term)** | Takes the same case as al-maʿṭūf ʿalayh |

### B. Main Coordinating Particles (Ḥurūf al-ʿAṭf)

#### 1. (وَ) وَاو – "and"

Links two items **without implying sequence**.
Example:

جَاءَ زَيْدٌ وَعَمْرٌو

*Zayd and ʿAmr came.*

- زيدٌ → marfūʿ (subject)
- و → coordination particle

- عمرو → **marfūʿ** following زيد

### 2. (فَ) فَاء — "then / so"

Indicates an action that occurs **immediately** after the first.
Example:

دَخَلَ مُحَمَّدٌ فَجَلَسَ

*Muhammad entered, then sat down.*

### 3. (ثُمَّ) ثُمَّ — "then (after a time)"

Indicates **sequence with delay**.
Example:

ذَهَبَ مُحَمَّدٌ ثُمَّ عَلِيٌّ

*Muhammad left, then (after a while) ʿAli.*

## C. Core Examples (Following Iʿrāb)

| Sentence | Iʿrāb | Meaning |
|---|---|---|
| جَاءَ زَيْدٌ وَعَمْرٌو | زيدٌ marfūʿ → عمرو also marfūʿ | Zayd and ʿAmr came |
| رَأَيْتُ زَيْدًا وَعَمْرًا | زيدًا manṣūb → عمرا also manṣūb | I saw Zayd and ʿAmr |
| مَرَرْتُ بِزَيْدٍ وَعَمْرٍ | زيدٍ majrūr → عمرو also majrūr | I passed by Zayd and ʿAmr |

**Key Note:**
Case is determined by the **first word**, not by the conjunction itself.

## D. Qur'anic Illustrations

### 1. وَاو as simple conjunction

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ (as-Ṣāffāt 114)

"…We granted favor to **Mūsā and Hārūn**."

- مُوسَىٰ → majrūr after عَلَىٰ (diptote form)
- هَارُونَ → majrūr, following the case of مُوسَىٰ

**2. وَاو between two subjects**

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ... وَإِسْمَاعِيلُ (al-Baqarah 127)

Both Ibrāhīm and Ismāʿīl are marfūʿ as the subjects of the verb.

**3. فَاء for immediate sequence**

الَّذِي خَلَقَ فَسَوَّىٰ (al-Aʿlā 2)

"Who created **then shaped**…"

**4. ثُمَّ for delayed sequence**

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ (as-Sajdah 8)

## E. Quick Summary

| Aspect | Explanation |
|---|---|
| **ʿAṭf Particle** | Connects two equal elements |
| **al-Maʿṭūf** | Follows case of al-maʿṭūf ʿalayh |
| **No agreement** | Gender or number does not matter |
| **Sequence meaning** | Determined by the particle (و = general, ف = immediate, ثُمَّ = delayed) |

## F. Learning Tip

To identify ʿaṭf:

1. **Locate the conjunction** (و، ف، ثُمَّ).
2. **Check the word before it** — this word determines the case of the next.
3. The connected word must serve the **same grammatical role**.

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## 4. Tawkīd (التَّوْكِيدُ) – Emphasis and Reinforcement

**Emphasis and Reinforcement**

### 1. Definition

**Tawkīd** is a grammatical device used to strengthen meaning, remove doubt, confirm certainty, or emphasise the importance of a statement.

It is one of the **tawābiʿ** (following elements), meaning it follows the grammatical case (iʿrāb) of the word it emphasises.

**Core principle:**
The emphatic word takes the same grammatical case as the word it reinforces.
There are two main types of tawkīd:

1. **Tawkīd Lafẓī** (verbal emphasis through repetition)
2. **Tawkīd Maʿnawī** (semantic emphasis using special words)

### 2. Tawkīd Lafẓī (التوكيد اللَّفْظِيّ)

**Emphasis by Repetition**
This type occurs when a word is repeated exactly, with the same grammatical case.
Examples

| Sentence | Explanation | Meaning |
|---|---|---|
| جَاءَ الطَّالِبُ الطَّالِبُ | Noun repeated in rafʿ | The student truly came |
| لَا، لَا | Particle repeated | No, absolutely not |
| قَامَ قَامَ زَيْدٌ | Verb repeated | Zayd certainly stood |

This form is common in classical Arabic, speeches, and Qurʾānic style, where repetition strengthens meaning.

## 3. Tawkīd Maʿnawī (التَّوْكِيدُ الْمَعْنَوِيّ)

**Emphasis by Meaning**
This type uses specific emphatic words to reinforce the meaning.
These words indicate:

- The very person or thing itself
- The entirety of something
- Total inclusion

**Common Emphatic Words**
نَفْسُهُ، عَيْنُهُ، كُلُّهُ، جَمِيعُهُ، كِلَا، كِلْتَا، أَجْمَعُ

**Core Rules of Tawkīd Maʿnawī**

1. Most emphatic words are attached to a pronoun referring back to the noun they emphasise.
2. The emphatic word follows the same grammatical case as the noun:
    - marfūʿ → emphasis is marfūʿ
    - manṣūb → emphasis is manṣūb
    - majrūr → emphasis is majrūr
3. Removing the emphatic word does not break the sentence, but removes the emphasis.

### A. Emphasis with نَفْس and عَيْن

These words mean “self” or “the very same.”
They can be used with singular, dual, or plural nouns.

**Forms of نَفْس with attached pronouns:**

| Number | Rafʿ (nominative) | Naṣb/Jarr (accusative/genitive) |
|---|---|---|
| Singular | نَفْسُهُ | نَفْسَهُ |
| Dual | نَفْسَاهُمَا | نَفْسَيْهِمَا |
| Plural | أَنْفُسُهُمْ | أَنْفُسَهُمْ |

The same grammatical pattern applies to عَيْن when used for emphasis.

Example
حَضَرَ مُحَمَّدٌ نَفْسُهُ

“Muhammad himself attended.”
**Analysis:**

| Word | Role | Case |
|---|---|---|
| مُحَمَّدٌ | Subject (fāʿil) | marfūʿ |
| نَفْسُهُ | Tawkīd | marfūʿ |

**B. Additional Examples**

| Sentence | Analysis | Meaning |
|---|---|---|
| جَاءَ زَيْدٌ نَفْسُهُ | نَفْسُهُ → tawkīd, marfūʿ | Zayd himself came |
| حَضَرَ الْقَوْمُ كُلُّهُمْ | كُلُّهُمْ → tawkīd, marfūʿ | All the people attended |
| قَرَأْتُ الْكِتَابَ جَمِيعَهُ | جَمِيعَهُ → tawkīd, manṣūb | I read the entire book |
| أَكْرَمْتُ الرَّجُلَيْنِ كِلَيْهِمَا | كِلَيْهِمَا → tawkīd, manṣūb | I honoured both men |

**C. Main Emphatic Words**

| No | Word | Meaning | Example | Notes |
|---|---|---|---|---|
| 1 | نَفْس | self | جَاءَ الْوَزِيرُ نَفْسُهُ | Changes form for dual/plural |

| No | Word | Meaning | Example | Notes |
|---|---|---|---|---|
| 2 | عَيْن | the very same | رَأَيْتُ الْأَمِيرَ عَيْنَهُ | Same pattern as نَفْس |
| 3 | كُلّ | all | حَضَرَ الْقَوْمُ كُلُّهُمْ | Emphasises totality |
| 4 | جَمِيع | whole / entire | قَرَأْتُ الْكِتَابَ جَمِيعَهُ | Emphasises completeness |
| 5 | كِلَا | both (masc.) | كِلَيْهِمَا | Used with dual reference |
| 6 | كِلْتَا | both (fem.) | كِلْتَيْهِمَا | Used with dual reference |
| 7 | أَجْمَع | all together | جَاءُوا أَجْمَعِينَ | May appear without pronoun |

**Note on كِلَا and كِلْتَا:**

When attached to a pronoun, they change to:

| Case | كِلَا (masc.) | كِلْتَا (fem.) |
|---|---|---|
| Rafʿ | كِلَاهُمَا | كِلْتَاهُمَا |
| Naṣb/Jarr | كِلَيْهِمَا | كِلْتَيْهِمَا |

Example:
رَأَيْتُ كِلَيْهِمَا
“I saw both of them.”

**Note on أَجْمَع:**

Plural forms:

- Rafʿ: أَجْمَعُونَ
- Naṣb/Jarr: أَجْمَعِينَ

This form may appear without an attached pronoun.

**D. Multiple Emphatic Words in Sequence**
Arabic sometimes combines emphatic words for stronger reinforcement.
When this occurs, they follow a fixed order:
**نَفْس → عَيْن → كُلّ → أَجْمَع**

Qurʾānic Example
فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

(Ṣād 38:73)
“So the angels prostrated — all of them, entirely.”
**Analysis:**

| Word | Role |
|---|---|
| كُلُّهُمْ | tawkīd (all of them) |
| أَجْمَعُونَ | further emphasis (entirely) |

The order must remain fixed.

**E. Distinguishing Tawkīd from a Regular Noun**
Look carefully at the **attached pronoun** and what happens when the emphatic word is removed.

**Example 1 — True Tawkīd**
جَاءَ زَيْدٌ **نَفْسُهُ**

“Zayd himself came.”
**Step 1: Identify the parts**

| Word | Function |
|---|---|
| جَاءَ | verb |

| Word | Function |
|---|---|
| زَيْدٌ | subject |
| نَفْسُهُ | tawkīd (emphasis) |

Notice the pronoun:

- هُ = “him”
- It refers back to **Zayd**

**Step 2: Remove the emphatic word**
Original:
جَاءَ زَيْدٌ نَفْسُهُ

After removal:
جَاءَ زَيْدٌ

“Zayd came.”

This is:

- Grammatically complete
- Semantically complete

➡ Therefore, **نَفْسُهُ is tawkīd**.

It only adds emphasis, not essential meaning.

**Example 2 — Not Tawkīd**
**جَاءَ نَفْسُ زَيْدٍ**

“The very self of Zayd came.”
**Step 1: Identify the parts**

| Word | Function |
|---|---|
| جَاءَ | verb |

| Word | Function |
|---|---|
| نَفْسُ | subject |
| زَيْدٍ | muḍāf ilayh (possessor) |

Here:

- There is **no attached pronoun**.
- نَفْسُ is the **actual subject**.
- زَيْدٍ is part of an **idāfah**.

**Step 2: Remove نَفْسُ**

Original:

جَاءَ نَفْسُ زَيْدٍ

After removal:

جَاءَ زَيْدٍ

This is:

- Grammatically incorrect
- Because the subject must be marfūʿ:
  - Correct form: زَيْدٌ
  - But we now have: زَيْدٍ (majrūr)

**The structure has broken.**

➡ Therefore, **نَفْسُ is not tawkīd**.

It is the **true subject** of the sentence.

**Key Comparison**

| Sentence | After Removal | Result | Type |
|---|---|---|---|
| جَاءَ زَيْدٌ نَفْسُهُ | جَاءَ زَيْدٌ | Correct | Tawkīd |
| جَاءَ نَفْسُ زَيْدٍ | جَاءَ زَيْدٍ | Incorrect | Not tawkīd |

**Core Principle**

- If removing the word leaves a **complete, correct sentence** → it is **tawkīd**.
- If removing it **breaks the structure** → it is **not tawkīd**.

This test usually applies to emphatic words, though with كُلّ and جَمِيع the context must be considered.

## 4. Summary of Tawkīd

| Type | Description | Method | Effect |
|---|---|---|---|
| Tawkīd Lafẓī | Repetition of the same word | Same word repeated | Emphasis through sound and rhythm |
| Tawkīd Maʿnawī | Emphasis by meaning | Special emphatic words | Strengthens certainty and completeness |

**Core Principles**

1. The emphatic word follows the same grammatical case as the word it emphasises.
2. Most emphatic words attach to a pronoun referring back to the noun.
3. Removing the tawkīd leaves the sentence grammatically correct, but less emphatic.
4. Tawkīd is frequently used in the Qurʾān to reinforce meaning and certainty.

**Reflective note:**
In the Qurʾān, emphasis is used with great precision.

Words such as كُلّ and أَجْمَع convey totality and completeness.

Recognising these forms helps the reader appreciate the strength and clarity of the message.

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## 5. Badal (الْبَدَلُ) – Substitution and Clarification

**Definition**
Badal is a dependent noun (*tābiʿ*) that comes **after another noun** to clarify, specify, or replace it.

The second noun (**the *badal***):

- refers to the same entity as the first noun,
- shares the same grammatical case,
- usually refers to the same intended entity and may replace the first noun, especially in the case of complete substitution (badal al-kull min al-kull).

The first noun is called **al-mubdal minhu** (المُبْدَلُ مِنْهُ).

### 1. Concept and Function

| Aspect | Explanation |
|---|---|
| Purpose | To clarify, specify, or identify exactly who/what the sentence refers to. |
| Meaning | The *badal* is the *true intended meaning* of the speaker. |
| Grammar | The badal normally follows the case (rafʿ / naṣb / jarr) of the noun before it. |
| Effect | Removes ambiguity for the listener or reader. |

### 2. Simple Explanation

When someone says:
عَدَلَ الخَلِيفَةُ
“The caliph was just,”
the listener may still ask:
Is it ʿUmar? ʿAlī? ʿUthmān?
But when we say:
عَدَلَ الخَلِيفَةُ عُمَرُ

“The caliph — ʿUmar — was just,”
the ambiguity disappears.
Here:

- الخَلِيفَةُ → mubdal minhu
- عُمَرُ → *badal* (the real intended referent)

## 3. Types of Badal

1. **Badal al-Kull min al-Kull** (Substitution of the whole)
   → The badal fully identifies the noun before it.
   **Example:** عُمَرُ in the example above.
2. **Badal al-Baʿḍ min al-Kull** (Part of a whole)
   **Example:** نِصْفَهُ “half of it”
3. **Badal al-Ishtimāl** (Related aspect or attribute)
   **Example:** خُلُقَهُ “his character”

## 4. Core Rule: The Badal Takes the Same Case

| Case of the first noun | Case of the badal | Example |
|---|---|---|
| Rafʿ | Rafʿ | زَارَنِي أَخُوكَ زَيْدٌ |
| Naṣb | Naṣb | قَرَأْتُ الْكِتَابَ نِصْفَهُ |
| Jarr | Jarr | بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ (al-ʿAlaq 15–16) |

## 5. Examples

### A. Everyday Sentences

| Sentence | Analysis | Meaning |
|---|---|---|
| زَارَنِي أَخُوكَ زَيْدٌ | أَخُوكَ (marfūʿ) → زَيْدٌ (marfūʿ) | “Your brother — Zayd — visited me.” |
| قَرَأْتُ الْكِتَابَ نِصْفَهُ | الْكِتَابَ (manṣūb) → نِصْفَهُ (mansub) | “I read the book — half of it.” |

## 6. Qur’ānic Examples

**A. Badal (Naṣb):**

**اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ**

(al-Fātiḥah 1:6–7)

- **الصِّرَاطَ الْمُسْتَقِيمَ** → object (manṣūb)
- **صِرَاطَ الَّذِينَ** → badal (also manṣūb)

The second phrase clarifies which straight path is meant.

**B. Badal (Jarr)**

**بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ**

(Qurʾān 96:15–16)

- بِالنَّاصِيَةِ → majrūr after the preposition بِ
- نَاصِيَةٍ → may be analysed as a badal clarifying the first noun, or as a descriptive phrase, depending on grammatical interpretation.
- كَاذِبَةٍ خَاطِئَةٍ → adjectives describing the badal

## 7. Key Takeaways

1. The badal **replaces or clarifies** the noun before it.
2. The badal always **follows the same iʿrāb** as the first noun.
3. It identifies the *true intended meaning* of the speaker.

4. Common in Qur’ānic style for clarification.
5. Three practical forms:
   - Complete substitution (e.g., ʿUmar)
   - Part of the whole (e.g., “half of it”)
   - Related aspect (e.g., “his character”)

---

## 6. Summary of Al-Tawābiʿ

| Type | Arabic Term | Function | Agreement | Example |
|---|---|---|---|---|
| Naʿt | النَّعْتُ | Describes a noun | Full agreement in main aspects | الرَّجُلُ الصَّالِحُ |
| ʿAṭf | العَطْفُ | Connects two equal terms | Usually follows case | زَيْدٌ وَعَمْرٌو |
| Tawkīd | التَّوْكِيدُ | Reinforces meaning | Usually follows case | جَاءَ زَيْدٌ نَفْسُهُ |
| Badal | البَدَلُ | Replaces or clarifies | Usually follows case | أَخُوكَ زَيْدٌ |

## 7. Reflection and Key Takeaways

**Essential Insights:**

1. **Naʿt** follows fully — in gender, number, definiteness, and case.
2. **ʿAṭf**, **Tawkīd**, and **Badal** mainly follow the grammatical case of the word they depend on.
3. The Qur'an uses many forms of emphasis, including tawkīd, to strengthen meaning and convey certainty.
4. In sentence analysis, look for the *leader (matbūʿ)* first, then identify its *followers (tawābiʿ)* to understand the full relationship.

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## D. Adverbs of Time and Place

### 1. Introduction

**Zaraf (الظَّرْفُ)** refers to **adverbs of place or time** — words that describe *where* (أَيْنَ) or *when* (مَتَى) an action takes place.

It functions as a **complement** to the verb (fiʿl), providing context and completeness to the meaning of the sentence.

**Core Meaning:**
Zaraf = A word that explains *where* or *when* an action occurs.
Two main types:

1. **Zaraf al-Makān (ظَرْف مَكَان)** – indicates *place*
2. **Zaraf az-Zamān (ظَرْف زَمَان)** – indicates *time*

### 2. Zaraf al-Makān (ظَرْف المَكَان) – Adverb of Place

Answers the question **"Where?" (أَيْنَ؟)**

| Arabic Sentence | Translation | Explanation |
|---|---|---|
| جَلَسْتُ فَوْقَ الْكُرْسِيِّ | I sat on the chair | فَوْقَ = on / above |
| سِرْتُ تَحْتَ الشَّجَرَةِ | I walked under the tree | تَحْتَ = under |
| اَلْكِتَابُ أَمَامَ الْمُدَرِّسِ | The book is in front of the teacher | أَمَامَ = in front of |
| اَلْمَاءُ خَلْفَ الْبَيْتِ | The water is behind the house | خَلْفَ = behind |

**Common Zaraf Makān:**

فَوْقَ (above) | تَحْتَ (below) | أَمَامَ (in front) | خَلْفَ (behind) | بَيْنَ (between) | حَوْلَ (around)

**Note:**
Some meanings of place and time can also be expressed using ḥurūf al-jarr (prepositions), which form a prepositional phrase rather than a zaraf structure.

## 3. Zaraf az-Zamān (ظَرْف الزَّمَان) – Adverb of Time

Answers the question **"When?" (مَتَى؟)**

| Arabic Sentence | Translation | Explanation |
|---|---|---|
| ذَهَبْتُ صَبَاحًا | I went in the morning | صَبَاحًا = morning |
| سَأَرْجِعُ غَدًا | I will return tomorrow | غَدًا = tomorrow |
| نِمْتُ لَيْلًا | I slept at night | لَيْلًا = night |
| صُمْنَا شَهْرَ رَمَضَانَ | We fasted in the month of Ramadan | شَهْرَ رَمَضَانَ = specific time |

**Common Zaraf Zamān:**
صَبَاحًا (morning) | مَسَاءً (evening) | لَيْلًا (night) | الْيَوْمَ (today) | غَدًا (tomorrow) | أَمْسِ (yesterday)

## 4. General Features of Zaraf

| Feature | Description |
|---|---|
| 1 | Usually linked to a verb or sentence to answer "where" or "when." |
| 2 | Can appear before or after the verb. |
| 3 | Many zaraf appear in the accusative case (manṣūb), though some |

| Feature | Description |
|---|---|
| | have fixed or special forms. |
| 4 | May be preceded by a ḥarf jar (e.g., فِي الْمَدْرَسَةِ). |
| 5 | If followed by a noun, that noun becomes a **muḍāf ilayh** (genitive). |

## 5. Zaraf in the Qur'an

**Example 1 – Zaraf of Time:**

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا — [Al-Insān 76:25]

"Remember the name of your Lord morning and evening."

→ بُكْرَةً and أَصِيلًا are **zaraf zamān** (adverbs of time).

**Example 2 – Expression of Place with Preposition:**

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ — [Adh-Dhāriyāt 51:22]

"And in the sky is your provision and what you are promised."

→ فِي السَّمَاءِ is a **prepositional phrase (ḥarf jar + majrūr)** indicating place, not a direct zaraf structure.

**Basic Example (literal place):**

الْكِتَابُ عَلَى الْمَكْتَبِ

"The book is on the table."

| Level | Example | Explanation |
|---|---|---|
| Basic (literal) | الْكِتَابُ عَلَى الْمَكْتَبِ | A physical place expressed with a preposition |
| Qur'anic (figurative) | وَفِي السَّمَاءِ رِزْقُكُمْ | A figurative place expressed with a prepositional phrase |

## 6. Comparison: Zaraf vs Ḥarf Jar

| Aspect | Ḥarf Jar (Preposition) | Zaraf (Adverb of Place/Time) |
|---|---|---|
| Function | Indicates relation (direction, tool, possession) | Indicates direct place or time |
| Case of following noun | Majrūr (kasrah / ـِ / ـَيْنِ / ـِينَ / ـَاتِ) | Usually manṣūb, or in a fixed form |
| Common words | فِي, عَلَى, إِلَى, مِن | فَوْقَ, تَحْتَ, أَمَامَ, الْيَوْمَ |
| Example | فِي الْبَيْتِ — in the house | الْكِتَابُ فَوْقَ الْمَكْتَبِ — the book is on the desk |
| Role | Prepositional phrase (شِبْهُ جُمْلَةٍ) | Adverbial expression (ظَرْف) |

## 7. Exceptions & Special Forms

| Type | Explanation | Example |
|---|---|---|
| Zaraf Makān needing muḍāf ilayh | Requires a following noun | بَيْنَ الْبُيُوتِ — among the houses |
| Fixed Zaraf Zamān | Fixed forms, do not change | أَمْسِ (yesterday), الْآنَ (now) |
| Time phrases (iḍāfah form) | Followed by muḍāf ilayh | قَبْلَ النَّوْمِ — before sleep, بَعْدَ الصَّلَاةِ — after prayer |
| Independent zaraf | Stand alone | هُنَا (here), غَدًا (tomorrow), الْيَوْمَ (today) |

## 8. Example Analysis

| Sentence | Analysis | Translation |
|---|---|---|
| الطَّالِبُ وَقَفَ أَمَامَ السَّبُّورَةِ | أَمَامَ = Zaraf Makān, السَّبُّورَةِ = Muḍāf Ilayh | The student stood in front of the board |
| سَأَزُورُكُمْ غَدًا | غَدًا = Zaraf Zamān (manṣūb) | I will visit you tomorrow |
| الطَّيْرُ يَطِيرُ فَوْقَ السَّحَابِ | فَوْقَ = Zaraf Makān + السَّحَابِ = Muḍāf Ilayh | The bird flies above the clouds |
| نِمْتُ لَيْلًا | لَيْلًا = Zaraf Zamān (manṣūb) | I slept at night |

## 9. Common Mistakes & Usage Tips

Incorrect: فِي فَوْقَ الْمَكْتَبِ

Correct: الْكِتَابُ فَوْقَ الْمَكْتَبِ

**Tips:**

- Use zaraf as a **complement**, mainly as a complement indicating place or time.
- Most zaraf end in **fatḥah (ـَ)** — learn their accusative form.
- Identify whether a zaraf is **independent** or requires a **muḍāf ilayh**.

## 10. Quick Summary

| Type | Question | Example | Meaning | Note |
|---|---|---|---|---|
| Zaraf Makān | أَيْنَ؟ (Where?) | فَوْقَ الطَّاوِلَةِ | on the table | Usually followed by muḍāf ilayh |
| Zaraf Zamān | مَتَى؟ (When?) | غَدًا | tomorrow | Usually manṣūb |
| Ḥarf Jar | — | فِي الْبَيْتِ | in the house | Noun after is majrūr |

## 11. Final Reflection

**Zaraf** completes the meaning of a verb by answering *where* and *when* — making Arabic sentences vivid and complete.

**Key Insights:**

- **Ḥarf Jar** pulls the noun into **majrūr (ـِ)** form.
- Many zaraf appear in the manṣūb form (ـَ), though some have fixed or special endings.
- Exceptions: بَعْدَ, قَبْلَ, أَمْسِ (special case structures).

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## E. Demonstratives

*Pointing to what is near or far*

### 1. Introduction

In Arabic, **Ism Isyārah (أَسْمَاءُ الإِشَارَةِ)** refers to *demonstrative nouns* — words used to point to a person, object, or place.

They function like *"this"*, *"that"*, *"here"*, or *"there"* in English. In Arabic, however, the form changes depending on:

1. **Gender** – masculine (مُذَكَّر) or feminine (مُؤَنَّث)
2. **Distance** – near (هٰذَا / هٰذِهِ) or far (ذٰلِكَ / تِلْكَ)

**Basic Rules:**

- The demonstrative must **match** the noun it refers to in gender and number.
- The noun following a demonstrative is usually definite (maʿrifah), especially when forming a demonstrative–noun phrase.

### 2. Demonstratives for the Singular (Ism Mufrad)

| Distance | Masculine (مُذَكَّر) | Feminine (مُؤَنَّث) | Meaning |
|---|---|---|---|
| Near | هٰذَا | هٰذِهِ | this |
| Far | ذٰلِكَ | تِلْكَ | that |

**Examples:**

| Arabic | Translation |
|---|---|
| هٰذَا كِتَابٌ | This is a book |

| Arabic | Translation |
|---|---|
| هٰذِهِ مَدْرَسَةٌ | This is a school |
| ذٰلِكَ رَجُلٌ | That is a man |
| تِلْكَ امْرَأَةٌ | That is a woman |

**Note:**
The demonstrative must agree with the noun in gender.

## 3. Demonstratives for the Dual (Ism Muthannā)

When referring to *two* of something, the form changes to reflect both gender and grammatical case (rafʿ / naṣb / jarr).

| Distance | Masculine (مُذَكَّر) | Feminine (مُؤَنَّث) | Meaning |
|---|---|---|---|
| Near | هَذَانِ (rafʿ) / هَذَيْنِ (naṣb/jarr) | هَاتَانِ (rafʿ) / هَاتَيْنِ (naṣb/jarr) | these two |
| Far | ذَانِكَ / ذَيْنِكَ | تَانِكَ / تَيْنِكَ | those two |

**Examples:**

| Arabic | Translation |
|---|---|
| هَذَانِ وَلَدَانِ | These two boys |
| هَاتَانِ بِنْتَانِ | These two girls |
| ذَانِكَ رَجُلَانِ | Those two men |
| تَانِكَ امْرَأَتَانِ | Those two women |

**Note:**

In modern Arabic, the dual forms for "far" (ذَانِكَ / تَانِكَ) are rarely used in everyday speech. Speakers often use the plural demonstrative أُولَئِكَ or simpler expressions instead.

## 4. Demonstratives for the Plural (Ism Jamak)

For more than two people or objects:

| Distance | Masculine | Feminine | Meaning |
|---|---|---|---|
| Near | هٰؤُلَاءِ | هٰؤُلَاءِ | these |
| Far | أُولَئِكَ | أُولَئِكَ | those |

**Examples:**

| Arabic | Translation |
|---|---|
| هٰؤُلَاءِ الطُّلَّابُ | These students |
| أُولَئِكَ الْمُؤْمِنُونَ | Those believers |

**Note:**

For the plural, both genders share the same demonstrative; the noun's gender determines the context.

## 5. Qur'anic Examples

**Near (هٰذَا)**

هٰذَا رَبِّي — *"This is my Lord."* [Al-Anʿām 6:78]

— Used by Prophet Ibrahim when seeking truth.

→ هٰذَا indicates nearness — physically or conceptually.

**Far (ذٰلِكَ)**

ذٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ — *"That is the Book, in which there is no doubt."* [Al-Baqarah 2:2]

→ ذٰلِكَ here conveys **honour and grandeur**, not physical distance.

## 6. Demonstrative–Noun Pairing

| Noun | Gender | Number | Demonstrative | Example |
|---|---|---|---|---|
| كِتَابٌ | Masculine | Singular | هٰذَا | هٰذَا كِتَابٌ — This is a book |
| مَدْرَسَةٌ | Feminine | Singular | هٰذِهِ | هٰذِهِ مَدْرَسَةٌ — This is a school |
| طَالِبَانِ | Masculine | Dual | هَذَانِ | هَذَانِ طَالِبَانِ — These two students |
| طَالِبَاتٌ | Feminine | Plural | هٰؤُلَاءِ | هٰؤُلَاءِ الطَّالِبَاتُ — These students (fem.) |

## 7. Core Rules and Agreement

| Aspect | Rule |
|---|---|
| Gender | Must match the noun pointed to |
| Number | Choose the singular, dual, or plural form accordingly |
| Iʿrāb | Most demonstratives are mabnī (fixed form), while some dual forms change according to grammatical position. |
| Definiteness | The noun following is always **definite (maʿrifah)** |

| Aspect | Rule |
|---|---|
| Non-human plurals | Treated as **feminine singular** in agreement |

## 8. Iʿrāb Analysis (Demonstratives in Sentences)

| Sentence | Demonstrative & Case | Noun & Case | Explanation |
|---|---|---|---|
| هَذَا الْكِتَابُ | هَذَا — mubtadaʾ (nom.) | الْكِتَابُ — badal (nom.) | “This book” |
| فِي هَذَا الْبَيْتِ | هَذَا — majrūr (after ḥarf jar) | الْبَيْتِ — badal (gen.) | “In this house” |
| رَأَيْتُ هَذَا الطَّالِبَ | هَذَا — manṣūb (object) | الطَّالِبَ — badal (acc.) | “I saw this student” |
| تِلْكَ السَّيَّارَةُ | تِلْكَ — mubtadaʾ (nom.) | السَّيَّارَةُ — badal (nom.) | “That car” |

## 9. Near vs. Far — Comparison

| Situation | Demonstrative | Example | Translation |
|---|---|---|---|
| Nearby object | هَذَا / هَذِهِ | هَذَا الْقَلَمُ | This pen |
| Distant object | ذَلِكَ / تِلْكَ | تِلْكَ الشَّجَرَةُ | That tree |
| Nearby group | هٰؤُلَاءِ | هٰؤُلَاءِ الْمُعَلِّمُونَ | These teachers |
| Distant group | أُولَئِكَ | أُولَئِكَ الْمُؤْمِنُونَ | Those believers |

## 10. Key Notes

1. The demonstrative must **match** the noun in gender and number.
2. The noun after it is **always definite**.

3. Non-human plurals are treated as **feminine singular**.
4. In syntax, the demonstrative is usually the **subject (mubtadaʾ)**, while the noun often functions as a clarifying noun (commonly analysed as badal).
5. Dual forms for "far" (ذَانِكَ / تَانِكَ) are rare in modern Arabic.
6. In the Qur'an, *far forms* often express **reverence and elevation** in meaning.

## 11. Practical Tips

**Memorize the basic pairs:**

| Masculine | Feminine |
|---|---|
| هَذَا ⟷ ذَلِكَ | هَذِهِ ⟷ تِلْكَ |

**For the dual (two):**

Add the ending ـَانِ (rafʿ) or ـَيْنِ (naṣb/jarr):

→ هَذَانِ / هَذَيْنِ

**For the plural (many):**

Use هَؤُلَاءِ (near) and أُولَئِكَ (far).

**Position in the sentence:**

| Position | Typical Role |
|---|---|
| At the start | Often mubtadaʾ |
| After preposition | Part of a majrūr phrase |
| After verb | Often object or complement |

## 12. Quick Summary

| Distance | Masculine | Feminine | Meaning |
|---|---|---|---|
| Near (singular) | هَذَا | هَذِهِ | this |
| Far (singular) | ذَلِكَ | تِلْكَ | that |
| Near (dual) | هَذَانِ / هَذَيْنِ | هَاتَانِ / هَاتَيْنِ | these two |
| Far (dual) | ذَانِكَ / ذَيْنِكَ | تَانِكَ / تَيْنِكَ | those two |
| Plural | هَؤُلَاءِ (near) | أُولَئِكَ (far) | these / those (people) |

## 13. Final Reflection

**Demonstrative nouns** serve as visual guides in Arabic — they don't just point to objects but also convey **distance, status, and reverence**.

**Quick Key:**

- Near → هَذَا / هَذِهِ
- Far → ذَلِكَ / تِلْكَ
- Dual → هَذَانِ / هَاتَانِ
- Plural → هَؤُلَاءِ / أُولَئِكَ

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# F. Pronouns

*Replacing nouns to avoid repetition*

## 1. Introduction

In Arabic, **pronouns (al-ḍamāʾir)** are words used to replace nouns so we do not repeat them — just like "he," "we," or "they" in English.

Arabic pronouns are divided into two main types:

1. **Independent Pronouns (الضَّمَائِرُ الْمُنْفَصِلَةُ)** – used as the *subject* of a sentence.
2. **Attached Pronouns (الضَّمَائِرُ الْمُتَّصِلَةُ)** – attached to a verb, noun, or preposition.

## 2. Independent Pronouns (Munfaṣil – الضمير المنفصل)

Independent pronouns are commonly used as the subject (mubtadaʾ) in nominal sentences.

| Person | Masculine | Feminine | Example & Meaning |
|---|---|---|---|
| 1 (I) | أَنَا (anā) | – | أَنَا طَالِبٌ — *I am a student* |
| 2 (You) | أَنْتَ (anta) | أَنْتِ (anti) | أَنْتِ مُعَلِّمَةٌ — *You are a teacher (fem.)* |
| 3 (He/She) | هُوَ (huwa) | هِيَ (hiya) | هُوَ فِي الْبَيْتِ — *He is at home* |
| 1 (We) | نَحْنُ (naḥnu) | – | نَحْنُ سَعِيدُونَ — *We are happy* |
| 2 (You all) | أَنْتُمْ (antum) | أَنْتُنَّ (antunna) | أَنْتُمْ مُجْتَهِدُونَ — *You (all, masc.) are diligent* |
| 3 (They) | هُمْ (hum) | هُنَّ (hunna) | هُمْ أَصْدِقَائِي — *They are my friends* |

## Iʿrāb of Independent Pronouns

| Sentence | Pronoun | Iʿrāb | Noun | Iʿrāb | Analysis |
|---|---|---|---|---|---|
| أَنَا طَالِبٌ | أَنَا | Mubtadaʾ (nom.) | طَالِبٌ | Khabar (nom.) | Nominal sentence; both are nominative |
| هُوَ فِي الْبَيْتِ | هُوَ | Mubtadaʾ (nom.) | فِي الْبَيْتِ | Jar-Majrūr (Khabar) | Pronoun as subject |
| نَحْنُ سَعِيدُونَ | نَحْنُ | Mubtadaʾ (nom.) | سَعِيدُونَ | Khabar (nom.) | Plural masculine; khabar ends with wāw |

## 3. Attached Pronouns (Muttasil – الضمير المتصل)

Attached pronouns appear **together with** other words. They may attach to:

| Word Type | Function | Example | Analysis | Meaning |
|---|---|---|---|---|
| **Noun (Isim)** | Shows possession | كِتَابُهُ | كِتَابُ + هُ | *his book* |
| **Verb (Fiʿl)** | Acts as an object | كَتَبَهُ | كَتَبَ + هُ | *he wrote it* |
| **Preposition (Ḥarf Jar)** | Completes the phrase | لَهُ | لِ + هُ | *for him / belongs to him* |

**Suffix Chart – Attached Pronouns**

| Person | Singular | Dual | Plural |
|---|---|---|---|
| 1 (I/We) | ـي (my) / ـنِي (me, as object) | – | ـنَا (*our*) |
| 2 (You masc.) | ـكَ | ـكُمَا | ـكُمْ |
| 2 (You fem.) | ـكِ | – | ـكُنَّ |

| | | | |
|---|---|---|---|
| 3 (He) | ـهُ | ـهُمَا | ـهُمْ |
| 3 (She) | ـهَا | – | ـهُنَّ |

**Iʿrāb of Attached Pronouns**

| Sentence | Pronoun | Type | Iʿrāb | Explanation |
|---|---|---|---|---|
| كِتَابُهُ جَدِيدٌ | ـهُ | Attached to noun | Mudāf Ilayh (gen.) | *His book is new* — shows possession |
| رَأَيْتُهُ | ـهُ | Attached to verb | Mafʿūl Bih (acc.) | *I saw him / it* — object of the verb |
| لَهُ مَالٌ | ـهُ | Attached to preposition | Majrūr | *He has wealth* — after لِ (for) |

## 4. Hidden Pronouns (al-Ḍamāʾir al-Mustatirah)

Hidden pronouns are understood within the **verb form itself**. They act as the **subject (fāʿil)**, even if not mentioned explicitly.

| Example | Hidden Pronoun | Function | Meaning |
|---|---|---|---|
| يَكْتُبُ | هُوَ | Fāʿil | He writes |
| تَكْتُبُ | هِيَ | Fāʿil | She writes |
| أَكْتُبُ | أَنَا | Fāʿil | I write |
| تَكْتُبُونَ | أَنْتُمْ | Fāʿil | You (all) write |

## 5. Quick Comparison

| Function | Type of Pronoun | Example | Meaning |
|---|---|---|---|

| | | | |
|---|---|---|---|
| Subject | Independent | هُوَ فِي الْبَيْتِ | He is at home |
| Possession | Attached | بَيْتُهُ كَبِيرٌ | His house is big |
| Object | Attached | زَارَهُ أَخُوهُ | His brother visited him |
| Hidden Subject | Hidden | يَدْرُسُ فِي الْجَامِعَةِ | He studies at the university |

## 6. Exception – The Five Special Nouns (الأَسْمَاءُ الخَمْسَة)

When pronouns attach to these five nouns — أَب (father), أَخ (brother), حَم (in-law), فُو (mouth), and ذُو (possessor) — the noun appears in its long vowel form (with wāw, alif, or yāʾ).

| Base | + Pronoun | Result |
|---|---|---|
| أَبُو + هُ | أَبُوهُ | *his father* |
| أَخُو + كَ | أَخُوكَ | *your brother* |

## 7. Additional Examples and Iʿrāb

| Sentence | Type | Iʿrāb Summary | Meaning |
|---|---|---|---|
| نَحْنُ هُنَا | Munfaṣil | نَحْنُ (Mubtadaʾ) | *We are here* |
| وَالِدُنَا طَبِيبٌ | Muttasil | نَا (Mudāf Ilayh) | *Our father is a doctor* |
| رَأَيْتُكِ أَمْسِ | Muttasil | كِ (Mafʿūl Bih) | *I saw you (fem.) yesterday* |
| هَذَا كِتَابِي | Muttasil | ي (Mudāf Ilayh) | *This is my book* |
| هِيَ تَقْرَأُهُ الْآنَ | Combined | هِيَ (Mubtadaʾ), هُ (Mafʿūl | *She is reading it now* |

| Sentence | Type | Iʿrāb Summary | Meaning |
|---|---|---|---|
| | | Bih) | |
| يَذْهَبُ إِلَى الْمَدْرَسَةِ | Mustatir | هُوَ (hidden) | *He goes to school* |

## 8. Important Note – All Pronouns Are Mabnī (Fixed Form)

All pronouns in Arabic are **mabnī (indeclinable)**:

- Their ending vowel never changes.
- Their function is determined by position, not by form.

Examples:

- هُوَ — fixed in form; usually used as a subject.
- ـهُ changes function according to its position:
  - mudāf ilayh after a noun
  - mafʿūl bih after a verb
  - majrūr after a preposition

## 9. Qur'anic Examples

**Surah al-Ḥashr (59:22):**

هُوَ ٱللَّهُ ٱلَّذِي لَا إِلَٰهَ إِلَّا هُوَ

*He is Allah — there is no deity except Him.*

→ The pronoun **هُوَ** is an independent (munfaṣil) pronoun used to affirm Allah's oneness and majesty.

**Surah al-Fātiḥah (1:5):**

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

*You alone we worship, and You alone we ask for help.*

→ The pronoun **كَ** is attached (muttasil), expressing complete devotion and reliance upon Allah.

Even a small pronoun in Arabic carries deep layers of meaning — revealing how the Qur'an conveys humility, worship, and relationship through precise linguistic form.

## 10. Key Summary

1. **Munfaṣil (Independent)** → commonly used as subjects (مبتدأ).
2. **Muttasil (Attached)** → for possession (مضاف إليه) or object (مفعول به).
3. **Mustatir (Hidden)** → for implied subjects in verb forms.
4. Memorize the three core forms: **أَنَا – أَنْتَ – هُوَ**.
5. Master key endings: **ـِي (my)**, **ـكَ (your)**, **ـهُ (his)**.
6. All pronouns are **mabnī** — their endings do not change.

## Practical Tips

| Question | Type of Pronoun | Function |
|---|---|---|
| "Who is doing it?" | Munfaṣil or Mustatir | Subject |
| "Whose is it?" | Muttasil | Possession |
| "Who is affected by it?" | Muttasil | Object |

**Quick Insight:**

- Independent pronouns stand alone as subjects.
- Attached pronouns indicate possession or object.
- Hidden pronouns are embedded within verbs.

---

## G. Question Words

**(أَسْمَاءُ الاسْتِفْهَام)**

*Asking to seek knowledge and understand meaning*

### 1. Introduction

In Arabic, **Asmāʾ al-Istifhām (أَسْمَاءُ الاسْتِفْهَام)** are *question words* used to ask about people, things, time, place, reason, or condition.

In English, these correspond to who, what, when, where, how, and why.

Arabic questions are commonly of two types:

1. Open questions — requiring descriptive answers.
2. Yes/No questions — answered with “yes” or “no”.

### 2. Main List of Question Words (Open Questions)

| Arabic Question Word | Meaning | Function / What It Asks | Example Sentence | Translation |
|---|---|---|---|---|
| مَنْ | who | a person | مَنْ أَنْتَ؟ | Who are you? |
| مَا | what | thing / concept | مَا هٰذَا؟ | What is this? |
| مَاذَا | what (action) | action or deed | مَاذَا تَفْعَلُ؟ | What are you doing? |
| أَيْنَ | where | place (Zaraf Makān) | أَيْنَ الْمَسْجِدُ؟ | Where is the mosque? |
| مَتَى | when | time (Zaraf Zamān) | مَتَى تَذْهَبُ؟ | When are you going? |
| كَيْفَ | how | state / manner (ḥāl) | كَيْفَ حَالُكَ؟ | How are you? |

| Arabic Question Word | Meaning | Function / What It Asks | Example Sentence | Translation |
|---|---|---|---|---|
| لِمَاذَا | why | reason / purpose | لِمَاذَا تَبْكِي؟ | Why are you crying? |
| كَمْ | how many | number / quantity | كَمْ كِتَابًا عِنْدَكَ؟ | How many books do you have? |
| أَيُّ | which | choice / preference | أَيُّ كِتَابٍ تُرِيدُ؟ | Which book do you want? |
| مِنْ أَيْنَ | from where | origin or source | مِنْ أَيْنَ أَنْتَ؟ | Where are you from? |

## 3. The Difference Between مَا and مَاذَا

| Form | Used For | Example | Translation |
|---|---|---|---|
| مَا | things or general concepts | مَا هٰذَا؟ | What is this? |
| مَاذَا | actions or verbs | مَاذَا تَفْعَلُ؟ | What are you doing? |

**Note:**

مَا is broader and more general, while مَاذَا specifically refers to *actions or activities*.

## 4. Yes / No Questions

| Question Word | Function | Example Sentence | Translation |
|---|---|---|---|
| هَلْ | introduces yes/no question | هَلْ أَنْتَ طَبِيبٌ؟ | Are you a doctor? |
| أَ (Hamzah Istifhām) | prefix for yes/no question | أَتَذْهَبُ إِلَى الْمَدْرَسَةِ؟ | Do you go to school? |

**Difference:**

- هَلْ stands alone as a separate word.
- أَ is attached to the first word of the question.

## 5. Examples

**Example 1 – مَنْ (Who):**

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا — [Al-Baqarah 2:245]

“Who is it that will lend to Allah a goodly loan?”

→ مَنْ is used to ask about a person — in this case, to inspire generosity and good deeds.

**Example 2 – مَا (What):**

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ — [Ash-Shuʿarāʾ 26:70]

“What is it that you worship?”

→ مَا is used here to ask about actions or objects of worship (not people).

**Example 3 – أَيْنَ (Where):**

أَيْنَ أَنْتَ؟ — “Where are you?”

→ Used to ask about place or location.

**Example 4 – أَيْنَمَا (Wherever):**

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ — [An-Nisāʾ 4:78]

“Wherever you may be, death will find you.”

→ أَيْنَ + مَا = “wherever” — used for conditional meaning, not a question.

**Example 5 – كَيْفَ (How):**

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ — [Āl ʿImrān 3:25]

“How will it be when We gather them on the Day of no doubt?”

**Example 6 – كَمْ (How many):**

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ — [Ad-Dukhān 44:25]

“How many gardens and springs did they leave behind!”

→ كَمْ can express both number and exclamation — “how many / how great.”

## 6. General Usage Guide

| Situation | Question Word | Example | Translation |
|---|---|---|---|
| Person | مَنْ | مَنْ ذَهَبَ؟ | Who went? |
| Thing | مَا / مَاذَا | مَا فِي الْحَقِيبَةِ؟ | What’s in the bag? |
| Place | أَيْنَ | أَيْنَ أَنْتَ؟ | Where are you? |
| Time | مَتَى | مَتَى الْمَوْعِدُ؟ | When is the appointment? |
| Reason | لِمَاذَا | لِمَاذَا تَبْتَسِمُ؟ | Why are you smiling? |
| Condition | كَيْفَ | كَيْفَ طَعَامُكَ؟ | How is your food? |
| Number | كَمْ | كَمْ يَوْمًا فِي الشَّهْرِ؟ | How many days are in a month? |
| Choice | أَيُّ | أَيُّ طَعَامٍ تُفَضِّلُ؟ | Which food do you prefer? |

## 7. Sample Iʿrāb (Grammatical Analysis)

| Sentence | Question Word & Type | Brief Analysis |
|---|---|---|
| مَنْ هُوَ فِي الْحُجْرَةِ؟ | مَنْ — ism istifhām (mabnī ʿala as-sukūn) | “Who is in the room?” |
| مَا هَذَا؟ | مَا — ism istifhām (mabnī ʿala as-sukūn) | “What is this?” |
| أَيْنَ مَكْتَبُكَ؟ | أَيْنَ — ism istifhām (mabnī ʿala al-fatḥ) | “Where is your office?” |
| هَلْ أَنْتَ طَبِيبٌ؟ | هَلْ — adāt istifhām | “Are you a doctor?” |
| أَتَذْهَبُ إِلَى الْمَدْرَسَةِ؟ | أَ — hamzah istifhām | “Do you go to school?” |

**Notes:**

- All question words are **mabnī** (fixed), except أَيُّ, which is **muʿrab** (changes case).
- Words like مَتَى ,أَيْنَ, and كَيْفَ can act as *adverbials* (zaraf).

## 8. Comparison Between مَا and مَاذَا

| Word | Usage | Example | Meaning |
|---|---|---|---|
| مَا | asks for identity or object | مَا هَذَا؟ / مَا اسْمُكَ؟ | What is this? / What is your name? |
| مَاذَا | asks about an action | مَاذَا تَفْعَلُ؟ / مَاذَا قُلْتَ؟ | What are you doing? / What did you say? |

In modern Arabic, both may overlap, but مَاذَا is more precise for actions.

## 9. Additional Functions of “مَا”

| Function | Example | Meaning |
|---|---|---|
| Interrogative | مَا هَذَا؟ | What is this? |
| Negation | مَا كَتَبَ الرِّسَالَةَ | He did not write the letter. |
| Relative | اِفْعَلْ مَا أُمِرْتَ | Do what you are commanded. |
| Exclamatory | مَا أَجْمَلَ الْجِبَالَ! | How beautiful the mountains are! |

**10. Quick Summary**

| Type | Arabic | Example | Translation |
|---|---|---|---|
| Who | مَنْ | مَنْ أَنْتَ؟ | Who are you? |
| What | مَا / مَاذَا | مَا هَذَا؟ / مَاذَا تَفْعَلُ؟ | What is this? / What are you doing? |
| Where | أَيْنَ | أَيْنَ الْمَسْجِدُ؟ | Where is the mosque? |
| When | مَتَى | مَتَى تَذْهَبُ؟ | When will you go? |
| How | كَيْفَ | كَيْفَ حَالُكَ؟ | How are you? |
| Why | لِمَاذَا | لِمَاذَا تَبْكِي؟ | Why are you crying? |
| How many | كَمْ | كَمْ كِتَابًا عِنْدَكَ؟ | How many books do you have? |
| Which | أَيُّ | أَيُّ كِتَابٍ تُرِيدُ؟ | Which book do you want? |

## 11. Key Notes

1. All question words are *mabnī* (fixed), except أَيُّ which is *muʿrab* (changes case).
2. Question words usually appear at the beginning of a sentence.

3. مَتَى ,أَيْنَ, and كَيْفَ often act as *zaraf* (adverbs of time or place).
4. Yes/No questions are usually formed using هَلْ or أَ.
5. In the Qur'an, interrogative forms are often used to *teach, reflect,* and *awaken thought* — not merely to ask.

## 12. Practical Tips

Start with simple questions:

- مَا اسْمُكَ؟ → What is your name?
- كَيْفَ حَالُكَ؟ → How are you?
- أَيْنَ بَيْتُكَ؟ → Where is your house?
- هَلْ تَدْرُسُ الْعَرَبِيَّةَ؟ → Do you study Arabic?

Common pairs to memorize:

- مِنْ أَيْنَ = from where
- إِلَى أَيْنَ = to where
- لِمَاذَا = why

For advanced learners:
Learn to distinguish between true questions (استفهام حقيقي) and rhetorical questions (استفهام إنكاري) — a powerful style often used in the Qur'an to make people reflect deeply.

## 13. Final Reflection

**Asmāʾ al-Istifhām** are keys to interaction in Arabic. They enable us to ask, explore, and understand — just as the Qur'an invites reflection through questions.

**Quick Reference:**

مَنْ — who | مَا / مَاذَا — what | أَيْنَ — where | مَتَى — when | كَيْفَ — how | لِمَاذَا — why | كَمْ — how many | أَيُّ — which | هَلْ / أَ — is/are

To master Arabic questioning is to begin *thinking and engaging* in the language — not merely translating words, but entering meaningful conversation.

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## H. Vocative Particles

(أَدَوَاتُ النِّدَاء)

Calling with affection, addressing with respect

### 1. Introduction

In Arabic, **vocative particles** are used to call someone or draw their attention. They function like:

- "O"
- "Hey"
- "Oh"

But in Arabic, the choice of vocative often carries **emotion, respect, or spiritual tone**.

Sometimes it sounds gentle, sometimes firm, and sometimes very honourable.

The most common vocative particle is:

**يَا (yā)**

There are also more formal forms:

- أَيُّهَا
- أَيَّتُهَا

These are used in respectful or elevated speech, especially in the Qur'an.

### 2. The Main Vocative Particle: يَا

Used to call someone directly.

| Particle | Function | Example | Meaning |
|---|---|---|---|
| يَا | Calling someone | يَا أَحْمَدُ | O Ahmad |
| | | يَا أُسْتَاذُ | O teacher |
| | | يَا أَطْفَالُ | O children |

**Simple note:**

- The word after **يَا** usually ends with a **ḍammah**.
- It is used for direct, simple, and natural calling.

Example:

- يَا أَحْمَدُ → O Ahmad

## 3. Polite and Formal Forms

يَا أَيُّهَا / يَا أَيَّتُهَا

These are used when:

- The noun has ال (definite article), or
- The tone is more respectful or elevated.

| Form | Used for | Example | Meaning |
|---|---|---|---|
| يَا أَيُّهَا | Masculine / general | يَا أَيُّهَا النَّاسُ | O mankind |
| يَا أَيَّتُهَا | Feminine | يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ | O tranquil soul |

**Structure:**

يَا + أَيُّهَا / أَيَّتُهَا + definite noun (with ال)

**Usage guide:**

- Use **يَا** for everyday calling.
- Use **يَا أَيُّهَا** / **يَا أَيَّتُهَا** for respectful or formal address.

## 4. Examples from the Qur'an

**Example 1 – A direct call**

يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

(al-Baqarah 2:35)
"O Adam, dwell, you and your wife, in Paradise."
A call containing both affection and command.

**Example 2 – Addressing the believers**

يَا أَيُّهَا الَّذِينَ آمَنُوا

Occurs many times in the Qur'an
"O you who believe."

Example:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

(al-Baqarah 2:183)
"O you who believe, fasting has been prescribed for you."
A respectful and responsible call.

**Example 3 – Addressing the soul**

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

(al-Fajr 89:27)
"O tranquil soul."
A gentle and honourable address.

## 5. Quick Summary

| Form | Function | Example |
|---|---|---|
| يَا | General call | يَا أَحْمَدُ |
| يَا أَيُّهَا | Respectful call (masculine/general) | يَا أَيُّهَا النَّاسُ |
| يَا أَيَّتُهَا | Respectful call (feminine) | يَا أَيَّتُهَا النَّفْسُ |

Arabic calling is not just a shout. It carries tone, emotion, and intention.

---

## Additional Reference

This part is for quick reference and classroom use.

### 1. Basic Structure

Formula:

**يَا + the noun being called**

| Example | Meaning |
|---|---|
| يَا أَحْمَدُ | O Ahmad |
| يَا رَجُلُ | O man |
| يَا أُسْتَاذُ | O teacher |

### 2. Types of Nouns in Vocatives

| Type | Rule | Example | Meaning |
|---|---|---|---|
| Proper noun | Original form | يَا مُحَمَّدُ | O Muhammad |
| Common noun | Ends with ḍammah | يَا رَجُلُ | O man |

| Type | Rule | Example | Meaning |
|---|---|---|---|
| Definite noun | With ال or pronoun | يَا أَخِي | O my brother |

## 3. Other Vocative Particles

| Particle | Usage | Example |
|---|---|---|
| يَا | General calling | يَا أَحْمَدُ |
| أَيُّهَا | Formal masculine call | يَا أَيُّهَا الرَّجُلُ |
| أَيَّتُهَا | Formal feminine call | يَا أَيَّتُهَا الْمَرْأَةُ |
| هَيَّا | Invitation / call to act | هَيَّا بِنَا — Come on, let's go |

## 4. Special Cases

**Calling upon Allah**

| Form | Example |
|---|---|
| اللَّهُمَّ | اللَّهُمَّ اغْفِرْ لِي — O Allah, forgive me |

**Family or tender calls**

Sometimes **يَا** is dropped.

| Full Form | Short Form | Meaning |
|---|---|---|
| يَا أَبَتِ | أَبَتِ | O my father |
| يَا بُنَيَّ | بُنَيَّ | O my son |

## 5. Everyday Examples

- يَا أَحْمَدُ، تَعَالَ إِلَى هُنَا - O Ahmad, come here.

- يَا طَالِبُ، اِجْلِسْ فِي مَكَانِكَ - O student, sit in your place.
- اللَّهُمَّ ارْحَمْنَا - O Allah, have mercy on us.

## 6. Iʿrāb of the Vocative (Light Reference)

| Element | Type | Iʿrāb Status | Example |
|---|---|---|---|
| يَا | Vocative particle | Mabnī (no iʿrāb) | يَا مُحَمَّدُ |
| المُنَادَى (maʿrifah) | Definite noun | Mabnī on ḍammah | يَا مُحَمَّدُ |
| المُنَادَى (nakirah) | Indefinite noun | Mabnī on ḍammah (no tanwīn) | يَا رَجُلُ |
| اللَّهُمَّ | Special form | Mabnī on ḍamm | اللَّهُمَّ اغْفِرْ لِي |
| أَيُّهَا / أَيَّتُهَا | Compound vocative | أَيُّ / أَيَّةُ in rafʿ | يَا أَيُّهَا النَّاسُ |

## 7. Quick Reference

| Situation | Form |
|---|---|
| Daily calling | يَا + noun |
| Formal address | يَا أَيُّهَا / يَا أَيَّتُهَا |
| Supplication | اللَّهُمَّ |
| Tender family call | يَا may be omitted |

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# I. Expressions of Wonder

*How Arabic expresses admiration, awe, and astonishment*

## 1. Introduction

In Arabic, **Taʿajjub (التَّعَجُّب)** is a grammatical structure used to express wonder, admiration, or astonishment — similar to the English "How...!" / "What a...!"

It reflects not only emotional reaction but also appreciation of beauty, greatness, or excellence — often found in eloquent Arabic and the Qurʾān.

## 2. Core Taʿajjub Patterns

There are **two main grammatical patterns** for expressing amazement:

| Pattern | Structure | Example | Meaning |
|---|---|---|---|
| **1. "مَا أَفْعَلَهُ"** | مَا + past verb + object (mafʿūl bih) | مَا أَجْمَلَ السَّمَاءَ! | *How beautiful the sky is!* |
| **2. "أَفْعِلْ بِهِ"** | Imperative verb form + **bi** + noun (majrūr) | أَجْمِلْ بِالسَّمَاءِ! | *How beautiful the sky is!* |

## 3. Conditions for Using the Pattern "مَا أَفْعَلَهُ"

The verb must meet **five key conditions**:

| Condition | Requirement | Example |
|---|---|---|
| 1 | Root verb must be triliteral (three root letters) | أَحْسَنَ |
| 2 | Must be basic (mujarrad), without prefixes or suffixes | حَسُنَ / أَحْسَنَ |
| 3 | Must be a verb that can express a quality or degree (like beauty, greatness, strength). | أَكْرَمَ زَيْدًا |

| Condition | Requirement | Example |
|---|---|---|
| 4 | Must express a comparable or gradable quality | beauty, strength, etc. |
| 5 | Should carry a positive or admirable meaning | not negative or blameworthy |

| Example | Status | Analysis |
|---|---|---|
| مَا أَحْسَنَ الْإِسْلَامَ! | Correct | Verb: *aḥsana* — triliteral, mujarrad, transitive |
| مَا يُحْسِنُ الْإِسْلَامَ! | Wrong | Verb in present tense (muḍāriʿ) |
| مَا اسْتَحْسَنَ الْإِسْلَامَ! | Wrong | Verb with prefix (not mujarrad) |

## 4. Other Forms of Taʿajjub

Besides the two core patterns, Arabic uses several flexible expressions to convey wonder or admiration.

| Form | Function | Example | Translation |
|---|---|---|---|
| **عَجَبًا** | Expresses surprise or admiration | عَجَبًا لِعَقْلِهِ! | *How amazing his intellect is!* |
| **مَا + verb + object** | Classical wonder structure | مَا أَجْمَلَ السَّمَاءَ! | *How beautiful the sky is!* |
| **كَمْ + verb + object** | Expresses amazement or emphasis | كَمْ أَسْرَعَ الْقِطَارَ! | *How fast the train is!* |

## 5. Example Sentences and Basic Iʿrāb

| Sentence | Meaning | Grammatical Breakdown |
|---|---|---|
| مَا أَجْمَلَ السَّمَاءَ! | How beautiful the sky is! | مَا — ism taʿajjub (indeclinable); أَجْمَلَ — |

| Sentence | Meaning | Grammatical Breakdown |
|---|---|---|
| | | past verb; السَّمَاءَ — object (mansūb) |
| كَمْ أَسْرَعَ الرَّجُلَ! | How fast that man is! | كَمْ — exclamatory particle; أَسْرَعَ — past verb; الرَّجُلَ — object (mansūb) |
| عَجَبًا لِذَكَائِهِ! | How intelligent he is! | عَجَبًا — verbal noun (maṣdar, mansūb); لِذَكَائِهِ — jar–majrūr phrase |

## 6. Alternative Forms for Derived Verbs

When a verb does **not meet** the triliteral or mujarrad conditions, use an **expanded pattern**:

**Structure:** مَا + مَا أَكْثَرَ + present verb

| Example | Meaning | Explanation |
|---|---|---|
| مَا أَكْثَرَ مَا يُسَافِرُ! | How often he travels! | Uses derived (non-mujarrad) verb يُسَافِرُ |
| مَا أَعْظَمَ مَا يَفْعَلُ! | How great his actions are! | Broader usage for complex verbs |

## 7. Using Taʿajjub with Nouns (Non-Verbal)

| Structure | Example | Translation |
|---|---|---|
| مَا أَكْثَرَ + noun | مَا أَكْثَرَ الْمُسْلِمِينَ! | *How many Muslims there are!* |
| مَا أَعْظَمَ + noun | مَا أَعْظَمَ خَلْقَ اللهِ! | *How magnificent is Allah's creation!* |

## 8. Practical Tips

- The two main templates are **مَا أَفْعَلَهُ** and **أَفْعِلْ بِهِ**.

- The verb remains in the **singular masculine** form even if the subject is feminine.
  → Example: مَا أَحْسَنَ الطَّالِبَةَ! (*How good the girl student is!*)
- Can be combined with vocatives for emotional expression:
  → يَا أَحْمَدُ، مَا أَحْسَنَ خُلُقَكَ! (*O Ahmad, how noble your character is!*)

## 9. Common Mistakes to Avoid

1. Using a **present tense** verb in the first pattern: Incorrect مَا يُحْسِنُ...
2. Using **derived verbs** in the core form: Incorrect مَا اسْتَحْسَنَ...
3. Changing the verb for gender or number: Incorrect مَا أَجْمَلَتِ...

## 10. Quick Reference Summary

| Formula | Example | Meaning |
|---|---|---|
| مَا + past verb + object | مَا أَعْظَمَ رَحْمَةَ اللَّهِ ! | How great the mercy of Allah is! |
| أَفْعِلْ بِـ + noun | أَكْرِمْ بِاللَّهِ! | How noble Allah is! |
| عَجَبًا + li | عَجَبًا لِصَبْرِهِ! | How great his patience is! |
| كَمْ + verb + object | كَمْ أَكْرَمَ هَذَا الرَّجُلَ! | How generous this man is! |
| مَا أَكْثَرَ + present verb | مَا أَكْثَرَ مَا يُسَافِرُ! | How often he travels! |

## 11. Comparison of Taʿajjub Forms

| Type | Structure | Grammatical Category | Function | Example | Translation |
|---|---|---|---|---|---|
| Classical | مَا + past verb + object | Verb | Expressing admiration | مَا أَجْمَلَ السَّمَاءَ! | How beautiful the sky is! |
| Imperative | أَفْعِلْ بِهِ | Verb (amr) | Expressing intensity or exaltation | أَجْمِلْ بِالسَّمَاءِ! | How beautiful the sky is! |
| Nominal | عَجَبًا لِـ | Noun phrase | Expressing wonder or praise | عَجَبًا لِصَبْرِهِ! | How remarkable his patience is! |
| Exclamatory *kam* | كَمْ + verb + object | Verb | Expressing wonder or abundance | كَمْ أَسْرَعَ الْقِطَارَ! | How fast the train is! |
| Expanded | مَا أَكْثَرَ مَا + present verb | Verb phrase | Alternative for derived verbs | مَا أَكْثَرَ مَا يُسَافِرُ! | How frequently he travels! |

## 12. Contextual Examples

| Context | Example | Meaning |
|---|---|---|
| Nature | مَا أَعْظَمَ خَلْقَ اللهِ! | How magnificent Allah’s creation is! |
| Study | مَا أَذْكَى الطَّالِبَ! | How clever the student is! |
| Daily Life | عَجَبًا لِصَبْرِ الأُمِّ! | How great a mother’s patience is! |
| Achievement | كَمْ أَبْهَرَ الإِنْجَازَ! | How impressive the achievement is! |

**Combined with vocative emotion:**

- يَا رَبِّ، مَا أَعْظَمَ رَحْمَتِكَ! → *O my Lord, how vast is Your mercy!*
- يَا صَدِيقِي، عَجَبًا لِوَفَائِكَ! → *O my friend, how admirable your loyalty is!*

## 13. Interactive Exercise

**Transform simple sentences into Taʿajjub forms:**

1. الْبَحْرُ عَمِيقٌ

   → مَا أَعْمَقَ الْبَحْرَ! (*How deep the sea is!*)

2. الْكِتَابُ مُفِيدٌ

   → مَا أَنْفَعَ الْكِتَابَ ! (*How beneficial the book is!*)

3. الْوَلَدُ مُجْتَهِدٌ

   → عَجَبًا لِاجْتِهَادِ الْوَلَدِ! (*How diligent the boy is!*)

**Create your own:**

1. On beauty → مَا أَجْمَلَ الْوَرْدَةَ! (*How beautiful the flower is!*)
2. On speed → كَمْ أَسْرَعَ السَّيَّارَةَ! (*How fast the car is!*)
3. On kindness → مَا أَحْسَنَ صَدِيقِي! (*How kind my friend is!*)

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## J. Relative Pronouns

*Connecting nouns with descriptive or defining clauses*

### 1. Introduction

Relative pronouns in Arabic — known as **Ism Mawṣūl (الِاسْمُ الْمَوْصُول)** — are used to link a noun with a descriptive clause, similar to the word **"who," "which," or "that"** in English.

The clause following it usually contains a pronoun (ḍamīr) that refers back to the original noun.

### 2. Core Principle

The relative pronoun must match the noun it refers to in:

- **Gender:** masculine (مُذَكَّر) / feminine (مُؤَنَّث)
- **Number:** singular (مُفْرَد), dual (مُثَنَّى), or plural (جَمْع)

### 3. Common Relative Pronouns

| Relative Pronoun | Usage | Example Sentence | Translation & Explanation |
|---|---|---|---|
| الَّذِي | Masculine singular | جَاءَ الرَّجُلُ الَّذِي يَعْمَلُ هُنَا | "The man who works here has arrived." → الَّذِي refers to الرَّجُلُ |
| الَّتِي | Feminine singular | قَرَأْتُ الرِّسَالَةَ الَّتِي كَتَبْتَهَا | "I read the letter that you wrote." → الَّتِي refers to الرِّسَالَةَ |
| اللَّذَانِ | Masculine dual (rafʿ) | جَاءَ الطَّالِبَانِ اللَّذَانِ فَازَا | "The two students who won have arrived." → اللَّذَانِ refers to الطَّالِبَانِ |

| Relative Pronoun | Usage | Example Sentence | Translation & Explanation |
|---|---|---|---|
| اللَّذَيْنِ | Masculine dual (naṣb/jarr) | قَابَلْتُ الطَّالِبَيْنِ اللَّذَيْنِ فَازَا | “I met the two students who won.” → اللَّذَيْنِ refers to الطَّالِبَيْنِ |
| اللَّتَانِ | Feminine dual (rafʿ) | جَاءَتِ السَّيَّارَتَانِ اللَّتَانِ اشْتَرَيْتَهُمَا | “The two cars that you bought have arrived.” → اللَّتَانِ refers to السَّيَّارَتَانِ |
| اللَّتَيْنِ | Feminine dual (naṣb/jarr) | رَأَيْتُ السَّيَّارَتَيْنِ اللَّتَيْنِ اشْتَرَيْتَهُمَا | “I saw the two cars that you bought.” → اللَّتَيْنِ refers to السَّيَّارَتَيْنِ |
| الَّذِينَ | Masculine plural | يُحْتَرَمُ الْمُعَلِّمُونَ الَّذِينَ يُعَلِّمُونَ بِإِخْلَاصٍ | “The teachers who teach sincerely are honoured.” |
| اللَّائِي | Feminine plural | تَكَلَّمْتُ مَعَ النِّسَاءِ اللَّائِي حَضَرْنَ | “I spoke with the women who attended.” |

## 4. General Relative Pronouns: مَنْ and مَا

Arabic also uses two **universal relative pronouns**:

| Word | Function | Example | Translation |
|---|---|---|---|
| مَنْ | Refers to people (who / whoever) | مَنْ يَجْتَهِدْ يَنْجَحْ | “Whoever strives will succeed.” |
| مَا | Refers to things or actions (what / whatever) | خُذْ مَا تُحِبُّ | “Take whatever you like.” |

## 5. Expanded Functions of مَنْ and مَا

Both words are versatile and can serve as different grammatical types depending on context.

| Word | Function | Type | Example | Meaning |
|---|---|---|---|---|
| مَنْ | Question | Ism Istifhām | مَنْ أَنْتَ؟ | “Who are you?” |
| مَنْ | Conditional | Ism Syarṭ | مَنْ يُؤْمِنْ بِاللَّهِ يَهْتَدِ | “Whoever believes in Allah will be guided.” |
| مَا | Question | Ism Istifhām | مَا هَذَا؟ | “What is this?” |
| مَا | Negation | Ism Nafy | مَا جَاءَ أَحَدٌ | “No one came.” |
| مَا | Conditional | Ism Syarṭ | مَا تَعْمَلْ يَجْزِكَ اللَّهُ بِهِ | “Whatever you do, Allah will reward you for it.” |

## 6. Key Notes

1. When **مَنْ** or **مَا** is followed by a verb and the clause explains the subject or object, it functions as a **relative pronoun** (Ism Mawṣūl).
   → Example: مَنْ يَزْرَعْ يَحْصُدْ — *Whoever plants will harvest.*

2. When they appear **at the beginning** of a sentence ending with a question mark, they act as **interrogatives**.
   → Example: مَنْ هَذَا؟ — *Who is this?*

3. When they appear in **conditional statements**, they function as **conditional nouns (Ism Syarṭ)**.
   → Example: مَا تَفْعَلْ مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ — *Whatever good you do, Allah knows it.*

## 7. Practical Notes

1. The clause following the relative pronoun **must contain a pronoun (ḍamīr)** that refers back to the original noun.
   → Example: الْكِتَابُ الَّذِي قَرَأْتُهُ — *The book that I read* (هُ refers to الْكِتَابُ).

2. In **modern spoken Arabic**, the simplified form **اللِّي (allī)** is commonly used for all genders and numbers.
   → Example: الرَّجُل اللِّي جَاءَ — *The man who came.*

3. Dual forms (اللَّذَانِ / اللَّتَانِ) are rarely used in conversation, but remain essential in Qurʾānic and Classical Arabic.

## 8. Example Sentences

| Arabic Sentence | Translation |
|---|---|
| هَذَا الْبَيْتُ الَّذِي بَنَاهُ أَبِي | This is the house that my father built. |
| هَذِهِ السَّيَّارَةُ الَّتِي اِشْتَرَيْتُهَا أَمْسِ | This is the car that I bought yesterday. |
| أُحِبُّ الْكُتُبَ الَّتِي تَتَحَدَّثُ عَنِ التَّارِيخِ | I love the books that discuss history. |
| مَنْ يَزْرَعْ يَحْصُدْ | Whoever plants will harvest. |

## 9. Summary Table

| Type | Relative Pronoun | Example |
|---|---|---|
| Masculine singular | الَّذِي | الرَّجُلُ الَّذِي — the man who |
| Feminine singular | الَّتِي | الْمَرْأَةُ الَّتِي — the woman who |

| Type | Relative Pronoun | Example |
|---|---|---|
| Masculine plural | الَّذِينَ | الرِّجَالُ الَّذِينَ — the men who |
| Feminine plural | اللَّائِي | النِّسَاءُ اللَّائِي — the women who |
| General (for people) | مَنْ | مَنْ يَدْرُس — whoever studies |
| General (for things) | مَا | مَا تَقُول — whatever you say |

## 10. Quick Recap

1. **Most Common Forms:**
   → الَّذِي (masculine singular)
   → الَّتِي (feminine singular)
   → الَّذِينَ (masculine plural)

2. **Rules:**
   → Must agree in gender and number.
   → The clause after must include a referring pronoun.
3. **Universal Pronouns:**
   → مَنْ — for people
   → مَا — for things or actions

4. **Practical Tip:**
   → Master الَّذِي and الَّتِي first.
   → Always check for a matching ḍamīr.
   → In everyday Arabic, اللِّي covers all cases.

## 11. Iʿrāb Example (الَّذِي / الَّتِي)

جَاءَ الرَّجُلُ الَّذِي يَعْمَلُ هُنَا

- جَاءَ — past verb (fiʿl māḍī)
- الرَّجُلُ — subject (fāʿil), marfūʿ
- الَّذِي — relative pronoun, describing الرَّجُل
- يَعْمَلُ — present verb (fiʿl muḍāriʿ)
- هُنَا — adverb of place (ẓaraf makān)

قَرَأْتُ الرِّسَالَةَ الَّتِي كَتَبْتَهَا

- قَرَأْتُ — past verb with hidden subject “I”
- الرِّسَالَةَ — object (mafʿūl bih), mansūb
- الَّتِي — relative pronoun, describes الرِّسَالَةَ
- كَتَبْتَهَا — clause completing the relative; هَا refers to الرِّسَالَةَ

## 12. Iʿrāb Example (مَنْ and مَا)

مَنْ يَجْتَهِدْ يَنْجَحْ

- مَنْ — relative / conditional pronoun
- يَجْتَهِدْ — present verb, jussive (majzūm) for condition
- يَنْجَحْ — jussive for consequence
  → “Whoever strives will succeed.”

خُذْ مَا تُحِبُّ

- خُذْ — imperative verb (take)
- مَا — relative pronoun (what)

- تُحِبُّ — present verb as the relative clause

  → “Take whatever you like.”

## Summary Reflection

- The **relative pronoun** acts as a *bridge* connecting a noun with its descriptive or qualifying clause.
- It always links to a clause known as **Ṣilah Mawṣūl (connected statement)**.
- The clause must contain a **referring pronoun** (ḍamīr).
- In the Qurʾān, this structure often connects **faith, action, and reward**, forming the backbone of moral reasoning in Arabic expression.

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## K. Summary: Words Connections

Arabic meaning is not built by individual words alone, but through **the relationships between words**.

This section introduces the **eight key connectors** that bind structure and meaning in Arabic sentences.

### 1. The Eight Core Connectors

| Connector / Function | Arabic Example | Meaning | Key Note |
|---|---|---|---|
| **1. Possession (الإِضَافَةُ)** | كِتَابُ الطَّالِبِ | The student's book | Two nouns joined; the second is in the majrūr case |
| **2. Description (النَّعْتُ / الصِّفَةُ)** | الْكِتَابُ الْكَبِيرُ | The big book | Must match in gender, number, definiteness, and case |
| **3. Demonstrative (أَسْمَاءُ الإِشَارَةِ)** | هَذَا الْكِتَابُ | This book | The noun following it is treated as definite |
| **4. Preposition (حُرُوفُ الْجَرِّ)** | فِي الْكِتَابِ | In the book | Causes the following noun to be majrūr |
| **5. Pronoun (الضَّمَائِرُ)** | كِتَابُهُ / هُوَ | His book / he | Can stand alone or attach to a noun, verb, or particle |
| **6. Question (أَدَوَاتُ الاسْتِفْهَامِ)** | مَنْ؟ / هَلْ؟ | Who? / Is it? | Open questions and yes/no questions |
| **7. Relative (الأَسْمَاءُ الْمَوْصُولَةُ)** | الرَّجُلُ الَّذِي يَعْمَلُ | The man who works | Connects a noun to its descriptive clause |

| Connector / Function | Arabic Example | Meaning | Key Note |
|---|---|---|---|
| **8. Exclamation (التَّعَجُّب)** | مَا أَجْمَلَ الْكِتَابَ! | How beautiful the book is! | Expresses amazement using fixed patterns |

## 2. Principle of Agreement and Iʿrāb

(1) **Agreement (المُطَابَقَةُ)**

- An adjective (*naʿt*) must match its noun in **gender**, **number**, **status**, and **case**.
- Demonstratives and relative pronouns must agree with the noun they refer to.
- In taʿajjub, the verb stays in a fixed singular masculine form.

(2) **Impact on Iʿrāb (تَأْثِيرُ الإِعْرَابِ)**

- *Hurūf al-jar* (prepositions) and *idāfah* constructions make the following noun *majrūr*.
- In *taʿajjub* expressions, the focus shifts to the verb and the object, not the subject.

## 3. Example of Structural Integration

**Sentence:**
هَلْ رَأَيْتَ الْكِتَابَ الْجَدِيدَ الَّذِي عَلَى الطَّاوِلَةِ؟

**Meaning:** “Have you seen the new book that is on the table?”
**Connectors used:**

Question (هَلْ) + Description (النَّعْت) + Relative Clause (الَّذِي) + Preposition (عَلَى)

This example shows how several connectors work together to form a complete and meaningful Arabic sentence.

## 4. Qurʾānic Illustration

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

– [Luqmān 31:4]

This verse demonstrates multiple connectors in action:

- الَّذِينَ — relative pronoun (*Ism Mawṣūl*)
- وَ — conjunction (*Hurūf ʿAṭf*) linking meanings
- هُمْ — pronoun (*Ḍamīr*)

Together, they show how the Qurʾān's structure weaves both **grammar and meaning** seamlessly — expressing unity of belief, action, and conviction.

## Final Summary

By mastering these eight connectors, you will be able to:

1. Build **complete and grammatically sound Arabic sentences.**
2. Understand how **words interact and influence** one another in both structure and meaning.
3. Prepare to **analyze complex Qurʾānic sentences** with precision and reflection in the chapters ahead.

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# Section 3:

# The Verb System

# Section 3

# The Verb System

## Action and Time in Arabic

This section introduces the Arabic verb system, which is built upon *root letters* (جِذْر) and *pattern structures* (أَوْزَان). By understanding how these two elements work together, we learn how actions, time, and agents are expressed through the changing forms of verbs.

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## A. Root-and-Pattern System

Most Arabic words are derived from a **three-letter root (جِذْر)** that carries a core meaning.
From this root, numerous verbs and nouns are formed by applying specific **patterns (أَوْزَان)**.

### The Three Main Verb Tenses

| Time | Arabic Term | Example (root ك–ت–ب) | Meaning |
|---|---|---|---|
| Past | الْمَاضِي | كَتَبَ | He wrote |
| Present / Future | الْمُضَارِع | يَكْتُبُ | He writes / will write |
| Command | الْأَمْر | اُكْتُبْ | Write! |

### A.1. Fiʿl Māḍī (الفِعْلُ الْمَاضِي) – *The Past Tense Verb*

**Fiʿl māḍī** (past tense verb) refers to a verb that expresses an action that **has already occurred**, whether in the distant past or just before the moment of speaking.

In Arabic grammar, the fiʿl māḍī is **mabnī** (fixed in form), meaning its final vowel **does not change** according to its position in the sentence.

#### 1. Essential Features of the Past Tense Verb

1. It indicates an action that is fully completed.
2. It does not accept the definite article **al- (ال)** or **tanwīn**.
3. It can attach to pronoun endings such as:
    - تُ

- تَ
- نَا

4. Its basic form ends with a **fatḥah**:

   كَتَبَ، ذَهَبَ، خَرَجَ

   *kataba, dhahaba, kharaja*
   "he wrote, he went, he exited"
5. A key sign of the past tense verb is that it accepts the **tāʾ of femininity (tāʾ al-taʾnīth)** when the subject is feminine:

   كَتَبَتْ فَاطِمَةُ الدَّرْسَ

   *katabat Fāṭimatu al-darsa*
   "Fāṭimah wrote the lesson."

## 2. Grammatical Rule: Fiʿl Māḍī Is Always Mabnī

The past tense verb is always mabnī in **three main ways**.

### A. Built on Fatḥ

(مَبْنِيٌّ عَلَى الفَتْح)

This is the most common form.
It occurs in the following situations:
1. When the verb stands alone
Example:

غَادَرَ الوَفْدُ المَدِينَةَ

*ghādara al-wafdu al-madīnata*
"The delegation left the city."

Qurʾānic example:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

(al-Shuʿarāʾ 105)
"The people of Noah denied the messengers."

2. When attached to the Tāʾ of Femininity
(تَاءُ التَّأْنِيث)

Example:
أَكَلَتْ سَلْمَى الكَعْكَةَ

*Salmā ate the cake.*

3. When attached to the Alif of Duality
(أَلِفُ الِاثْنَيْن)

Example:
سَافَرَا إِلَى الْمَدِينَةِ

“They two travelled to the city.”

Qurʾānic example:
فَلَا تَخَافَا إِنَّنِي مَعَكُمَا

(Ṭāhā 46)
“So do not fear; indeed, I am with you both.”

4. When attached to the Nūn of Emphasis
(نُونُ التَّوْكِيد)

Example:
كَتَبَنَّ

“He will surely write.”

**B. Built on Ḍamm**
(مَبْنِيٌّ عَلَى الضَّمّ)

This occurs when the verb attaches to:
**Wāw of the plural (wāw al-jamāʿah)**

Example:
قَالُوا إِنَّا سَاعَدْنَا المعَلِّمَ
“They said: We helped the teacher.”

Qurʾānic example:
وَقَالُوا آمَنَّا
(al-Māʾidah 84)
“And they said: We believe.”

**C. Built on Sukūn**
(مَبْنِيٌّ عَلَى السُّكُون)
This occurs when the verb attaches to:

1. Tāʾ of the doer
(تَاءُ الفَاعِل)
Example:
فَهِمْتُ الدَّرْسَ
“I understood the lesson.”

2. Nūn of the feminine plural
(نُونُ النِّسْوَة)
Example:
الفَتيَاتُ ذَهَبْنَ
“The girls went.”

Qurʾānic example:
وَاللَّائِي يَئِسْنَ مِنَ المحِيضِ
(al-Ṭalāq 4)
“And those women who have despaired of menstruation…”

## 3. Conjugation Table: Fiʿl Māḍī

Example: كَتَبَ (to write)

| Person | Ending | Example | Meaning |
|---|---|---|---|
| I | ـتُ | كَتَبْتُ | I wrote |
| We | ـنَا | كَتَبْنَا | We wrote |
| He | — | كَتَبَ | He wrote |
| She | ـتْ | كَتَبَتْ | She wrote |
| You (m.) | ـتَ | كَتَبْتَ | You wrote |
| You (f.) | ـتِ | كَتَبْتِ | You wrote |
| You (pl.) | ـتُمْ | كَتَبْتُمْ | You all wrote |
| They | ـوا | كَتَبُوا | They wrote |

## 4. Verb–Subject Agreement in Verbal and Nominal Sentences

Arabic has two main types of sentences:

1. **Verbal sentence (jumlah fiʿliyyah)** – begins with a verb.
2. **Nominal sentence (jumlah ismiyyah)** – begins with a noun (subject).

The agreement between the verb and the subject does not depend on tense (past or present), but on the **structure of the sentence**.

### A. Verbal Sentence

**Structure:** Verb + subject

In this structure, the verb usually remains **singular**, even if the subject is dual or plural.

**Examples with Fiʿl Māḍī**

| Subject | Example | Meaning |
|---|---|---|
| Singular | كَتَبَ الوَلَدُ | The boy wrote |
| Dual | كَتَبَ الوَلَدَانِ | The two boys wrote |
| Plural | كَتَبَ الأَوْلَادُ | The boys wrote |

**Examples with Fiʿl Muḍāriʿ**

| Subject | Example | Meaning |
|---|---|---|
| Singular | يَكْتُبُ الوَلَدُ | The boy writes |
| Dual | يَكْتُبُ الوَلَدَانِ | The two boys write |
| Plural | يَكْتُبُ الأَوْلَادُ | The boys write |

## B. Nominal Sentence

**Structure:** Subject + verb
In this structure, the verb must **agree with the subject** in number and gender.
**Examples with Fiʿl Māḍī**

| Subject | Example | Meaning |
|---|---|---|
| Singular | الوَلَدُ كَتَبَ | The boy wrote |
| Dual | الوَلَدَانِ كَتَبَا | The two boys wrote |
| Plural | الأَوْلَادُ كَتَبُوا | The boys wrote |

**Examples with Fiʿl Muḍāriʿ**

| Subject | Example | Meaning |
|---|---|---|
| Singular | الوَلَدُ يَكْتُبُ | The boy writes |
| Dual | الوَلَدَانِ يَكْتُبَانِ | The two boys write |
| Plural | الأَوْلَادُ يَكْتُبُونَ | The boys write |

Qurʾānic Example
قَالَ الأَعْرَابُ آمَنَّا

(al-Ḥujurāt 14)
“The Bedouins said: We believe.”
Notice:

- The subject **الأعراب** is plural.
- But the verb **قَالَ** appears in singular form.
- This is because the verb comes before the subject (verbal sentence).

**A Simple Rule to Remember**

| Sentence Order | Verb Form |
|---|---|
| Verb + subject | Verb stays singular |
| Subject + verb | Verb agrees with subject |

**Conclusion:**
This rule does not depend on the tense of the verb, but on the **structure of the sentence**.

Whether the verb is **fiʿl māḍī or fiʿl muḍāriʿ**, its form changes according to the sentence structure.

## 5. Summary

| Form | Situation | Example |
|---|---|---|
| Mabnī on fatḥah | Basic form, + tāʾ femininity, + dual alif, + nūn emphasis | كَتَبَ، كَتَبَتْ، كَتَبَا، كَتَبَنَّ |
| Mabnī on ḍammah | With plural wāw | كَتَبُوا |
| Mabnī on sukūn | With tāʾ of doer or nūn of feminine plural | كَتَبْتُ، كَتَبْنَ |

**Key conclusions:**

- The fiʿl māḍī is always mabnī.
- Its final form depends on the attached pronoun.
- In verbal sentences, the verb usually remains singular even if the subject is plural. This agreement rule applies to both **fiʿl māḍī** and **fiʿl muḍāriʿ**.

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## A.2. Fiʿl Muḍāriʿ (الفِعْلُ الْمُضَارِع)

*The Present / Future Tense Verb*

The *fiʿl muḍāriʿ* expresses any action that is happening **now** or is expected to occur **later**. It is one of the most important forms in Arabic because it carries *iʿrāb*, meaning its final vowel changes depending on grammatical position.

### 1. Core Features of the Muḍāriʿ

1. **Indicates present or future actions**.
2. **Begins with one of the four ANAYTU letters**:
   أ – ن – ي – ت
3. The ending changes depending on grammatical state:
   - **Rafʿ (Nom.)** → ḍammah ـُ
   - **Naṣb (Acc.)** → fatḥah ـَ
   - **Jazm (Juss.)** → sukūn ـْ
4. **Does not accept** alif-lām (الـ) or tanwīn.
5. **May be muʿrab or mabnī** depending on what is attached to the verb (explained in Section 4 below).

### 2. Forming the Muḍāriʿ from the Māḍī

A simple four-step method:

1. Take the root verb: كَتَبَ
2. Remove the final fatḥah → كتب
3. Add an ANAYTU prefix → أكتب / نكتب / تكتب / يكتب
4. Add the proper ending for the subject.

### 3. Conjugation Table (Muḍāriʿ of كَتَبَ "to write")

| Person | Pattern | Example | Meaning | Note |
|---|---|---|---|---|
| I | أَـُ | أَكْتُبُ | I write | Prefix أَ |
| We | نَـُ | نَكْتُبُ | We write | Prefix نَ |
| He | يَـُ | يَكْتُبُ | He writes | Prefix يَ |
| She | تَـُ | تَكْتُبُ | She writes | Prefix تَ |
| You (m) | تَـُ | تَكْتُبُ | You write | Prefix تَ |
| You (f) | تَـِنَ | تَكْتُبِينَ | You (f) write | Ending ـِينَ |
| You (pl) | تَـُونَ | تَكْتُبُونَ | You (pl) write | Ending ـُونَ |
| They | يَـُونَ | يَكْتُبُونَ | They write | Ending ـُونَ |

## 4. When the Muḍāriʿ Becomes Mabnī (Fixed Ending)

Although the muḍāriʿ is normally **muʿrab (fully inflected)**, it becomes **mabnī (fixed)** in two main situations:

### Case 1 — Built on Fatḥ (مَبْنِيّ عَلَى الفَتْح)

This occurs when the verb is attached to the **nūn of emphasis**:

- Heavy nūn (نَّ)
- Light nūn (نْ)

**Example**

لَا تَهْمِلَنَّ وَاجِبَكَ

“Do not ever neglect your homework.”

**Qur’ānic Example**

**{ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ }** *(Yūsuf 12:32)*

- **لَيُسْجَنَنَّ** → mabnī on fatḥ (heavy nūn)
- **وَلَيَكُونًا** → mabnī on fatḥ (light nūn)

**Notes**

- Original forms: **يَسْجُنُ** / **يَكُونُ**
- After adding nūn:
  **يَسْجُنَنَّ** / **يَكُونَنَّ** (heavy)
  **يَكُونَنْ** (light)
- The presence of nūn prevents normal iʿrāb from appearing.
- The verb therefore becomes **mabnī (fixed)** instead of muʿrab.

**Case 2 — Built on Sukūn (مَبْنِيّ عَلَى السُّكُون)**

This occurs when the verb is attached to **نُون النِّسْوَة** (feminine plural nūn).

**Example**

**الْمُعَلِّمَاتُ يَخْلُصْنَ عَمَلَهُنَّ**

“The female teachers complete their work.”

**Qur’ānic Example**

**{ وَلَا يَخْضَعْنَ بِالْقَوْلِ }** *(Al-Aḥzāb 33:32)*

- **يَخْضَعْنَ** → mabnī on sukūn due to **نُون النِّسْوَة**

## 5. Special Note: Jazm in a Mabnī Form

Sometimes, a muḍāriʿ verb is **mabnī in form**, yet still functions in the **position of jazm (في محل جزم)**.

This happens when:

- The verb is attached to a **nūn** (emphasis or feminine plural)
- And is preceded by a **jazm particle**

### 1 — With لَا الناهية + نُون التوكيد

Example

لَا تَهْمِلَنَّ عَمَلَكَ

*"Do not ever neglect your work."*

Another example:

وَلَا تَكُونَنَّ مِنَ الْغَافِلِينَ

*"And never ever be among the heedless."*

**Analysis**

| Component | Explanation |
|---|---|
| وَلَا | Prohibitive particle |
| تَكُونَنَّ | Muḍāriʿ + نُون التوكيد (mabnī on fatḥ) |
| مِنَ الْغَافِلِينَ | Prepositional phrase |

Key Point

- The verb is **mabnī on fatḥ** because of نُون التوكيد.
- It still occupies the grammatical position required by لَا الناهية.

**Qur'ānic Usage**

وَلَا تَكُن مِّنَ الْغَافِلِينَ (Al-Aʿrāf 7:205)

*"And do not be among the heedless."*

**Comparison**

| Aspect | Standard Example | Qur'ān |
|---|---|---|
| Form | تَكُونَنَّ | تَكُن |
| Type | Mabnī (with نُون التوكيد) | Majzūm |
| Style | Explicit emphasis | Concise and direct |

**Key Observation**

Both forms are grammatically correct Arabic.

The MSA example illustrates how **لَا الناهية** can be used together with **نُون التوكيد**, making the verb **mabnī on fatḥ**.

The Qur'ān, however, uses the simpler **majzūm** form (**تَكُن**), expressing the prohibition with remarkable clarity and precision.

**Insight: Emphasis vs. Precision**

Arabic allows emphasis through **نُون التوكيد**, while the Qur'ān often conveys equal strength through precision, brevity, and eloquence.

**2 — With نُون النِّسْوَة + لَمْ**

**Example**

**الْمُهَنْدِسَاتُ لَمْ يُغَادِرْنَ المَبْنَى**

“The female engineers did not leave the building.”

**Qur’ānic Example**

**وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ** *(al-Ṭalāq 65:4)*

**Analysis**

- يَحِضْنَ → mabnī on sukūn (due to نُون النِّسْوَة)
- Preceded by لَمْ, so it is in **the position of jazm (في محل جزم)**
- The sign of jazm (sukūn) matches its mabnī form
- Therefore, no additional change appears

**Key Point**
This is another case where the verb is **mabnī in form**, yet **functions in the position of jazm**.

## 6. Full Summary (Master Pattern)

| Situation | Ending | Explanation |
|---|---|---|
| Muḍāriʿ in rafʿ | ◌ُ (ḍammah) | Normal iʿrāb |
| Muḍāriʿ in naṣb | ◌َ (fatḥ) | After أَنْ، لَنْ، كَيْ |
| Muḍāriʿ in jazm | ◌ْ (sukūn) | After لَمْ، لَا الناهية، لَمَّا |
| Mabnī on fatḥ | ◌َ (fatḥ) | With نُون التوكيد |
| Mabnī on sukūn | ◌ْ (sukūn) | With نُون النِّسْوَة |
| Mabnī in jazm position | — | Attached to nūn + preceded by jazm particle |

## A.3. Fiʿl Amr (فِعْلُ الأَمْرِ)

**The Imperative Verb**
The *fiʿl amr* is the verb used to command, request, or instruct. It does not indicate time; instead, it expresses an action expected **after** the moment of speech.

### 1. Definition & General Features

The imperative verb:

- Commands or requests an action.
- Does **not** accept *alif-lām* (الـ) or *tanwīn*.
- Is derived from the *fiʿl muḍāriʿ* (present tense).
- Always appears **mabnī** (fixed-ending), and does not change according to grammatical case.
- Typically begins with:
  - A **sukūn** on the first root letter, or
  - A **hamzah waṣl** (ٱ) when pronunciation requires it.

### 2. Forming the Imperative

To form the command from a verb:
**Step-by-step:**

1. Take the *muḍāriʿ* form
   Example: يَكْتُبُ (he writes)
2. Remove the prefix (نَ / أَ / تَ / يَ)
   → كْتُبْ
3. Begin with sukūn on the first letter
   → كْتُبْ
4. If pronunciation is difficult, add hamzah-waṣl (ٱ):
   → اُكْتُبْ

## 3. Conjugation Table – Imperative of كَتَبَ (to write)

| Person | Form Pattern | Example | Meaning | Note |
|---|---|---|---|---|
| You (m) | اِفْعَلْ | اُكْتُبْ | Write! | Ends with sukūn |
| You (f) | اِفْعَلِي | اُكْتُبِي | Write! | Ends with ـِي |
| You (pl, m) | اِفْعَلُوا | اُكْتُبُوا | Write (all)! | Ends with ـُوا |
| You (pl, f) | اِفْعَلْنَ | اُكْتُبْنَ | Write (all, f)! | Ends with ـْنَ |

## 4. The Grammatical Ruling of Fiʿl Amr

The **imperative verb (fiʿl amr)** is always **mabnī** (fixed in form). Its final form depends on the type of verb and what attaches to it.

There are **four possible patterns**.

**A. Mabnī on Sukūn**

(مَبْنِيٌّ عَلَى السُّكُون)

Occurs when:

**1. The verb is sound-ending (ṣaḥīḥ al-ākhir)**

Example:

اِذْهَبْ — "Go!"

Qur'anic Example:

اِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

(Ṭāhā 24)

**2. The verb attaches to feminine plural nūn (نون النسوة)**

Example:

اُكْتُبْنَ — "Write! (you all, women)"

Qur'anic Example:

وَقُلْنَ قَوْلًا مَعْرُوفًا

(al-Aḥzāb 32)

→ In both cases, the verb is **mabnī on sukūn**.

**B. Mabnī on Fatḥ**

(مَبْنِيٌّ عَلَى الفَتْح)

Occurs when:

The verb attaches to **nūn of emphasis (نون التوكيد)**.

Example:

لِيَكْتُبَنَّ — "He must surely write."

Qur'anic Example:

فَلْيَكْتُبَنَّ بَيْنَكُمْ كَاتِبٌ

(al-Baqarah 282)

→ With nūn of emphasis, the verb becomes **mabnī on fatḥ**.

**C. Mabnī on Deletion of the Weak Letter**

(مَبْنِيٌّ عَلَى حَذْفِ حَرْفِ العِلَّة)

Occurs when:

The verb is **weak-ending (nāqiṣ)**.

Examples:

| **Muḍāriʿ** | **Imperative** | **Grammatical ruling** |
|---|---|---|
| يَدْعُو | اُدْعُ | Mabnī on deletion of weak letter, **on ḍamm** |

| Muḍāriʿ | Imperative | Grammatical ruling |
|---|---|---|
| يَسْعَى | اِسْعَ | Mabnī on deletion of weak letter, **on fatḥ** |

Qur’anic Example:
ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
(al-Naḥl 125)
→ The weak letter is removed, and the remaining vowel shows the final form.

**D. Mabnī on Deletion of Nūn**
(مَبْنِيٌّ عَلَى حَذْفِ النُّون)
Occurs when:
The verb attaches to:

- alif of dual
- wāw of plural
- yāʾ of feminine address

**1. Attached to Alif of Dual (ألف الاثنين)**

Example:
ٱذْهَبَا — “Go, both of you!”

Qur’anic Example:
ٱذْهَبَا إِلَىٰ فِرْعَوْنَ
(Ṭāhā 43)

**2. Attached to Wāw of Plural (واو الجماعة)**

Example:
ٱكْتُبُوا — “Write, all of you!”

Qur’anic Example:

ٱرْكَعُوا وَٱسْجُدُوا وَٱعْبُدُوا رَبَّكُمْ

(al-Ḥajj 77)

### 3. Attached to Yāʾ of Feminine Address (ياء المخاطبة)

Example:

ٱكْتُبِي — “Write! (you, woman)”

Qur’anic Example:

ٱقْنُتِي لِرَبِّكِ وَٱسْجُدِي وَٱرْكَعِي

(Āl ʿImrān 43)

→ In all these cases, the verb is **mabnī on deletion of the nūn**.

### 5. Summary

1. The imperative verb is always **mabnī**.
2. It is formed by modifying the **muḍāriʿ** form.
3. Four possible grammatical rulings:
    - Mabnī on sukūn
    - Mabnī on fatḥ
    - Mabnī on deletion of weak letter
    - Mabnī on deletion of nūn
4. For weak-ending verbs, the **final vowel indicates the form**.
5. Pronoun attachments determine the final pattern.
6. Qur’anic usage shows consistent patterns across all categories.

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## A.4. Basic Iʿrāb Analysis

### 1. Fiʿl Māḍī

**Sentence:** كَتَبَ الطَّالِبُ الدَّرْسَ

*“The student wrote the lesson.”*

| Word | Type | Iʿrāb |
|---|---|---|
| كَتَبَ | Past verb | Mabnī ʿalā al-fatḥ |
| الطَّالِبُ | Subject (fāʿil) | Marfūʿ (ḍammah) |
| الدَّرْسَ | Object (mafʿūl bih) | Manṣūb (fatḥah) |

**2. Fiʿl Muḍāriʿ**

**Sentence:** يَكْتُبُ الطَّالِبُ الدَّرْسَ

*“The student is writing the lesson.”*

| Word | Type | Iʿrāb |
|---|---|---|
| يَكْتُبُ | Present verb | Marfūʿ (ḍammah) |
| الطَّالِبُ | Subject | Marfūʿ (ḍammah) |
| الدَّرْسَ | Object | Manṣūb (fatḥah) |

**3. Fiʿl Amr**

**Sentence:** اُكْتُبِ الدَّرْسَ

*“Write the lesson!”*

| Word | Type | Iʿrāb |
|---|---|---|
| اُكْتُبْ | Imperative verb | Mabnī ʿalā al-sukūn; implied subject (أنتَ) |
| الدَّرْسَ | Object | Manṣūb (fatḥah) |

**Summary: Iʿrāb Status by Verb Type**

| Verb Type | Iʿrāb Status | Grammatical Feature |
|---|---|---|
| Māḍī | Mabnī | Fixed on *fatḥah* |
| Muḍāriʿ | Muʿrab | Changes by context |
| Amr | Mabnī | Fixed on *sukūn* |

## A.5. Future Particles (السِّينُ وَسَوْفَ)

The *muḍāriʿ* verb may refer to present or future actions.

To emphasize the future, Arabic uses two special particles: سَـ and سَوْفَ.

### Comparison and Usage

| Aspect | سَـ | سَوْفَ |
|---|---|---|
| Meaning | "Will" (near future) | "Will" (more distant future) |
| Grammar | Attached directly before *muḍāriʿ* | Same usage |
| Time Nuance | Soon / immediate | Later / further in time |
| Example | سَيَكْتُبُ الطَّالِبُ الدَّرْسَ | سَوْفَ يَكْتُبُ الطَّالِبُ الدَّرْسَ |
| Translation | The student will write (soon) | The student will write (later) |

**Notes:**

1. These particles do **not** change the *iʿrāb* of the verb.
2. The difference lies in *nuance of time* — سَـ for near, سَوْفَ for later.

### Qurʾānic Illustrations

| Particle | Example Verse | Surah | Translation | Nuance |
|---|---|---|---|---|
| سَـ | سَنَدْعُ الزَّبَانِيَةَ | *al-ʿAlaq (96:18)* | "We will summon the Zabāniyah (guards of Hell)." | Imminent threat |

| Particle | Example Verse | Surah | Translation | Nuance |
|---|---|---|---|---|
| سَوْفَ | كَلَّا سَوْفَ تَعْلَمُونَ | *al-Takāthur (102:3)* | "No indeed! You will come to know." | Future warning (more distant) |

**Reflective Note (Tadabbur)**
**Verse:**
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ — [Ash-Shuʿarāʾ 26:227]

**Meaning:**
*"And those who wronged others will soon know the end they shall meet."*

The letter **سَـ** in **وَسَيَعْلَمُ** expresses certainty about a future event that will come soon.

A single letter thus adds a profound sense of timing and divine assurance — without altering the grammatical form of the verb.

Compare this with:
كَلَّا سَوْفَ تَعْلَمُونَ — [At-Takāthur 102:3]

*"No indeed! You will come to know (in time)."*

Here, **سَوْفَ** conveys a broader, more distant future.

## Summary of Section A

- Every Arabic verb originates from a **root (جذر)**.
- Each verb form conveys **time, action, and subject**.
- The *muḍāriʿ* form can indicate present or future, depending on **context** and **particles (سَـ / سَوْفَ)**.
- The beauty of Arabic lies in how **small changes create deep meanings** — a sign of the precision and elegance found in the language of the Qurʾān.

## B. Verb Moods (Present Tense)

*The Present Tense and Its Variations*

The present tense in Arabic (al-fiʿl al-muḍāriʿ) has three grammatical moods, each determined by its final vowel and the particle that precedes it. These moods express different shades of meaning—whether a statement, a purpose or intention, or a negation or condition.

### Overview of the Three Moods

| Mood | Arabic Term | Core Function | Ending Sign (Iʿrāb) | Example |
|---|---|---|---|---|
| Indicative | الرفع (Rafʿ) | States a fact or real action | Ḍammah (ـُ) | يَكْتُبُ (yaktubu) |
| Subjunctive | النصب (Naṣb) | Expresses purpose, intention, or future negation | Fatḥah (ـَ) | أَنْ يَكْتُبَ (an yaktuba) |
| Jussive | الجزم (Jazm) | Expresses negation, prohibition, or condition | Sukūn (ـْ) | لَمْ يَكْتُبْ (lam yaktub) |

### Simplified Meaning in English

| Term | Basic Sense | Easy Way to Understand |
|---|---|---|
| Indicative (Rafʿ) | Describes something factual or ongoing. | “He writes.” |
| Subjunctive (Naṣb) | Indicates purpose, hope, or intention. | “He wants to write” / “So that he may write.” |
| Jussive (Jazm) | Indicates negation, prohibition, or condition. | “He did not write” / “Do not write.” |

## B.1 The Indicative Mood (حَالَةُ الرَّفْعِ)

Main Features

- Used for general facts or continuous actions.
- It is the **default state** of the present tense.
- Occurs when **no particle of naṣb or jazm** comes before the verb.
- Identified by a ḍammah (ُ) ending.

**Verb Endings in the Indicative**

| Number | Ending | Example | Meaning |
|---|---|---|---|
| Singular | Ḍammah (ُ) | يَكْتُبُ (yaktubu) | He writes |
| Dual | انِ | يَكْتُبَانِ (yaktubāni) | They two write |
| Plural | ونَ | يَكْتُبُونَ (yaktubūna) | They write |

**Note:**
These forms show the verb endings. When placed in sentences, agreement with the subject follows the rules of verbal and nominal sentence structures explained earlier.

Qurʾānic Example
يُؤْمِنُونَ بِالْغَيْبِ — [al-Baqarah 2:3]
“They believe in the unseen.”
(Fiʿl muḍāriʿ in the Rafʿ state – marfūʿ with wāw.)

## B.2 The Subjunctive Mood (حَالَةُ النَّصْبِ)

**Main Features**
Used after particles that indicate intention, purpose, or future negation.

| Particle | Meaning | Example | Translation |
|---|---|---|---|
| أَنْ (an) | to / so that | أَنْ يَكْتُبَ | to write |
| لَنْ (lan) | will not | لَنْ يَكْتُبَ | he will not write |
| لِـ (li) | in order to | لِيَكْتُبَ | so that he writes |

Change in Ending

- Singular: Fatḥah (ـَ) → يَكْتُبَ
- For the **dual and sound masculine plural forms** (which end in انِ and ونَ in the indicative), the final **ن** is dropped in naṣb.

  Examples:
  - يَكْتُبَا → يَكْتُبَانِ
  - يَكْتُبُوا → يَكْتُبُونَ

**Note:**
This applies to the forms known as **al-afʿāl al-khamsah** (the five verbs).

Qurʾānic Example

لَنْ تَرَانِي — [al-Aʿrāf 7:143]

“You will never see Me.”
(Fiʿl muḍāriʿ in the Naṣb state – manṣūb with fatḥah after **lan**.)

## B.3 The Jussive Mood (حَالَةُ الْجَزْمِ)

**Main Features**
Used after particles that express negation, prohibition, or condition.

| Particle | Meaning | Example | Translation |
|---|---|---|---|
| لَمْ (lam) | did not | لَمْ يَكْتُبْ | he did not write |
| لِ (li) | lām of command: “let / should” | لِيَكْتُبْ | let him write |
| لا (lā) | do not | لا تَكْتُبْ | do not write |

Change in Ending

- Singular: Sukūn (ْ) → يَكْتُبْ
- For the **dual and sound masculine plural forms** (which end in انِ and ونَ in the indicative), the final ن is dropped in jazm.

  Examples:
  - يَكْتُبَا → يَكْتُبَانِ
  - يَكْتُبُوا → يَكْتُبُونَ

## Important Note: Two Types of Lām

The particle لِ has two different grammatical functions:

| Type | Function | Example | Meaning |
|---|---|---|---|
| لِ النَّاصِبَة | Lām of purpose (puts verb in naṣb / subjunctive) | لِيَكْتُبَ | so that he writes |
| لِ الْجَازِمَة | Lām of command (puts verb in jazm / jussive) | لِيَكْتُبْ | let him write |

Qurʾānic Example

لَمْ يَلِدْ وَلَمْ يُولَدْ — [al-Ikhlāṣ 112:3]

“He did not beget, nor was He begotten.”
(Fiʿl muḍāriʿ in the Jazm state – marked by final sukūn.)

Although both use the particle لِ, their meanings differ.

The **lām of purpose expresses intention**, while the **lām of command gives an instruction or order.**

## B.4 Comparison Between Subjunctive and Jussive

| Aspect | Subjunctive (Naṣb) | Jussive (Jazm) |
|---|---|---|
| Function | Purpose / intention / future negation | Negation / prohibition / condition |
| Example | لَنْ يَكْتُبَ (lan yaktuba) | لَمْ يَكْتُبْ (lam yaktub) |
| Common time implication (with key particles) | Future negation with **lan** | Past negation with **lam** |
| Indicator | “will not / so that” | “did not / do not” |

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## B.5 The Five Special Verbs (الأَفْعَالُ الخَمْسَةُ — Afʿāl Khamsah)

**The Five Special Present-Tense Verb Forms**
Al-Afʿāl al-Khamsah are five special patterns of the **fiʿl muḍāriʿ** (present/future tense) that appear only when a verb is attached to specific pronouns. All of these forms end with the letter **nūn (ن)** when in the **indicative (rafʿ)** state.

### 1. Definition

Al-Afʿāl al-Khamsah are the muḍāriʿ forms attached to one of the following pronouns:

1. **Alif al-Ithnayn** (هما) — "they both" or "you both"
2. **Wāw al-Jamāʿah** (هم / أنتم) — "they (plural)" or "you (plural, masculine)"
3. **Yā' al-Mukhāṭabah** (أنتِ) — "you (female singular)"

These forms *must* end with **nūn** in the indicative mood.

### 2. The Five Forms

| Form | Subject | Example | Meaning |
|---|---|---|---|
| يَفْعَلَانِ | They both | يَكْتُبَانِ | They both write |
| تَفْعَلَانِ | You both | تَكْتُبَانِ | You both write |
| يَفْعَلُونَ | They (plural) | يَكْتُبُونَ | They write |
| تَفْعَلُونَ | You (plural) | تَكْتُبُونَ | You (all) write |
| تَفْعَلِينَ | You (female) | تَكْتُبِينَ | You (female) write |

### 3. Iʿrāb of the Five Forms

**A. Indicative Mood (Rafʿ — مرفوع)**

**The nūn remains.**
**Sign:** *Thubūt al-nūn* (nūn retained)
**Examples:**

- يَكْتُبُ الطُّلَّابُ الدَّرْسَ

- هَلْ أَنْتِ تَكْتُبِينَ الدَّرْسَ؟

**Qur'ānic Example:**
﴿ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴾

**يُوقِنُونَ** — in the indicative; nūn is retained.

**B. Subjunctive Mood (Naṣb — منصوب)**

**The nūn is dropped.**

This occurs when preceded by a particle of naṣb such as **لَنْ, كَيْ, حَتَّى**, etc.

**Sign:** *Ḥadhf al-nūn* (nūn dropped)
**Examples:**

- لَنْ يَكْتُبُوا
- لَنْ تَكْتُبِي

**Qur'ānic Example:**
﴿ لَنْ تَنَالُوا الْبِرَّ ﴾

**تَنَالُوا** — in the subjunctive; nūn dropped.

**C. Jussive Mood (Jazm — مجزوم)**

**The nūn is dropped.**

Occurs when preceded by a particle of jazm such as **لَمْ, لَا النَّاهِيَة, إِنْ**, etc.

**Sign:** *Ḥadhf al-nūn* (nūn dropped)
**Examples:**

- لَمْ يَكْتُبُوا
- لَا تَكْتُبِي

**Qur’ānic Example:**

﴿ إِنْ تَتُوبَا إِلَى اللَّهِ ﴾

**تَتُوبَا** — in the jussive; nūn dropped.

## 4. Important Notes

- Removing or retaining the nūn does not change the core action; it only reflects the grammatical mood of the verb.
- The difference lies only in the **grammatical mood** (rafʿ, naṣb, jazm).
- The attached pronouns (و، ا، ي) act as **subjects (fāʿil)** or **passive subjects (nāʾib fāʿil)** depending on the sentence.

## 5. Summary Table

| Mood | Marker | Example | Explanation |
|---|---|---|---|
| **Indicative (Rafʿ)** | Nūn retained | يَفْعَلُونَ | Verb is in rafʿ |
| **Subjunctive (Naṣb)** | Nūn dropped | لَنْ يَفْعَلُوا | Dropped due to a naṣb particle |
| **Jussive (Jazm)** | Nūn dropped | لَمْ يَفْعَلُوا | Dropped due to a jazm particle |

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## B.6 The Passive Verb (الفِعْلُ المَجْهُولُ)

*The Passive Voice in Arabic Sentences*

### 1. Definition

A passive verb (al-fiʿl al-majhūl) is a verb whose **doer (fāʿil)** is *omitted*, and the focus is placed on **the action itself** or **the recipient of the action**.

| Aspect | Active Verb (معلوم) | Passive Verb (مجهول) |
|---|---|---|
| Doer | Mentioned | Omitted |
| Focus | Who performed the action | What happened / to whom |
| Example (past) | كَتَبَ الطَّالِبُ الرِّسَالَةَ | كُتِبَتِ الرِّسَالَةُ |
| Meaning | "The student wrote." | "The letter was written." |

In the passive, the **original object becomes the new subject** (nāʾib al-fāʿil).

### 2. Morphological Patterns of the Passive

**A. Past Tense (Māḍī)**
Pattern: **fuʿila**

Example: كُتِبَ (kutiba) → *"was written"*

**B. Present/Future Tense (Muḍāriʿ)**
Pattern: **yufʿalu**

Example: يُكْتَبُ (yuktabu) → *"is being written / will be written"*

**Identifying Features:**

| Form | First Letter | Middle Letter |
|---|---|---|
| Past | ḍammah (كُ) | kasrah (تِ) |
| Present | ḍammah (يُ) | fatḥah (تَ) |

## 3. Transformation Example

**Active → Passive Conversion**

كَتَبَ الطَّالِبُ الرِّسَالَةَ

"The student wrote the letter."
Steps to convert:

1. Verb becomes passive → كُتِبَتْ
2. Original object becomes the new subject → الرِّسَالَةُ

كُتِبَتِ الرِّسَالَةُ

"The letter was written."

## 4. Tense Behaviour

The passive exists only in:

- **Past tense** → كُتِبَ
- **Present tense** → يُكْتَبُ

There is **no imperative (amr)** in the passive because a command requires a known doer.

## 5. Passive Forms Across Verb Patterns

Most derived forms (II–X) accept passive conversion.

| Form | Active (Past) | Passive (Past) | Active (Present) | Passive (Present) | Example |
|---|---|---|---|---|---|
| II | فَعَّلَ | فُعِّلَ | يُفَعِّلُ | يُفَعَّلُ | عَلَّمَ / عُلِّمَ |
| III | فَاعَلَ | فُوعِلَ | يُفَاعِلُ | يُفَاعَلُ | جَاهَدَ / جُوهِدَ |
| IV | أَفْعَلَ | أُفْعِلَ | يُفْعِلُ | يُفْعَلُ | أَسْلَمَ / أُسْلِمَ |

| Form | Active (Past) | Passive (Past) | Active (Present) | Passive (Present) | Example |
|---|---|---|---|---|---|
| V | تَفَعَّلَ | تُفُعِّلَ | يَتَفَعَّلُ | يُتَفَعَّلُ | تَعَلَّمَ / تُعُلِّمَ |
| VIII | اِفْتَعَلَ | اُفْتُعِلَ | يَفْتَعِلُ | يُفْتَعَلُ | اِجْتَمَعَ / اُجْتُمِعَ |

**Notes:**

- Forms VII (اِنْفَعَلَ) and IX (اِفْعَلَّ) are naturally passive/reflexive → rarely take majhūl.
- Form X (اِسْتَفْعَلَ) allows passive → اُسْتُفْعِلَ.

## 6. Qurʾānic Examples

### A. Passive as Divine Action

عُلِّمَ الإِنسَانُ مَا لَمْ يَعْلَمْ

*"Man was taught what he did not know."* (al-ʿAlaq 96:5)
The doer (Allah) is not mentioned because:

- The focus is on the act of divine teaching.
- The passive form conveys majesty and subtlety.

### B. Passive highlighting universal human nature

خُلِقَ الإِنسَانُ مِنْ عَجَلٍ

*"Man was created from haste."* (al-Anbiyāʾ 21:37)

The verb خُلِقَ centres the meaning on the **nature of creation**, not on the Creator.

## 7. Summary of Usage

| Verb Form | Passive Allowed? | Example |
|---|---|---|
| Form I (فَعَلَ) | ✓ | كُتِبَ |

| Verb Form | Passive Allowed? | Example |
|---|---|---|
| Forms II–VI, VIII, X | ✓ | عُلِّمَ، أُسْلِمَ، اُجْتُمِعَ |
| Forms VII & IX | ✗ | inherently passive/reflexive |
| Imperative | ✗ | — |

## Reflection

The passive verb (fiʿl majhūl) shifts the attention from *who did* an action to **what happened**.

In Qurʾānic style, this often reflects:

- Divine decree
- Universal truths
- Actions where the agent is irrelevant, unknown, or intentionally concealed

It allows the language to deliver meaning **with subtlety, focus, and rhetorical force**.

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## B.7 Summary of Verb Moods and Voices

After studying **Afʿāl Khamsah** and **Fiʿl Majhūl**, we can now see how time, structure, and grammatical case intertwine to express delicate shades of meaning in Arabic.

### A. Active Voice (معلوم)

The doer is mentioned.

| Mood | Singular | Dual | Plural |
|---|---|---|---|
| Indicative (Rafʿ) | يَكْتُبُ | يَكْتُبَانِ | يَكْتُبُونَ |
| Subjunctive (Naṣb) | يَكْتُبَ | يَكْتُبَا | يَكْتُبُوا |
| Jussive (Jazm) | يَكْتُبْ | يَكْتُبَا | يَكْتُبُوا |

### B. Passive Voice (مجهول)

The doer is omitted; focus is on the action itself.

| Mood | Singular | Dual | Plural |
|---|---|---|---|
| Indicative (Rafʿ) | يُكْتَبُ | يُكْتَبَانِ | يُكْتَبُونَ |
| Subjunctive (Naṣb) | يُكْتَبَ | يُكْتَبَا | يُكْتَبُوا |
| Jussive (Jazm) | يُكْتَبْ | يُكْتَبَا | يُكْتَبُوا |

**Quick Summary Chart**

| Marker | Mood | Key Function |
|---|---|---|
| ـُ (u) | Rafʿ (Indicative) | Default / factual statement |
| ـَ (a) | Naṣb (Subjunctive) | After أَنْ، لَنْ، كَيْ — purpose or |

| Marker | Mood | Key Function |
|---|---|---|
| | | negation |
| ـْ (sukūn) | Jazm (Jussive) | After لَمْ، لا، لِـ — negation or condition |
| Drop of ن | — | In Afʿāl Khamsah during Naṣb or Jazm |
| Ḍammah + Fatḥah pattern | — | Passive verb indicator |
| Nun retained or removed | — | Sign of Afʿāl Khamsah state |

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## C. Weak Verbs

**(الأَفْعَالُ الضَّعِيفَةُ)**

*The Verbs Containing Weak Letters*

A **weak verb** is a verb that contains one of the **weak letters** (ي ,و, or ا) in any of its three root positions.

These letters, known as **ḥurūf al-ʿillah**, cause **changes in form and sound** when the verb is conjugated across different tenses and moods.

### C.1 Types of Weak Verbs

| Type | Position of Weak Letter | Example (Past) | Meaning |
|---|---|---|---|
| **Mithāl** (المِثَال) | At the beginning | وَعَدَ | He promised |
| **Ajwaf** (الأَجْوَف) | In the middle | قَالَ | He said |
| **Nāqiṣ** (النَّاقِص) | At the end | دَعَا | He called / invited |
| **Lafīf** (اللَّفِيف) | Two weak letters in the root | طَوَى / وَقَى | He folded / He protected |

### C.2 General Principles of Change

A weak letter (ḥarf ʿillah) may undergo one of **three main types of transformation**:

1. **Omission (حذف)** – the weak letter is dropped for ease of pronunciation.
2. **Substitution (إبدال)** – one weak letter changes into another (e.g. *wāw* → *yāʾ* or *alif*).

3. **Vowel Shift (نقل الحركة)** – the vowel moves to the preceding letter.

These changes depend on:

- The **position** of the weak letter in the root,
- The **verb form** (past, present, or imperative),
- The presence of **prefixes, suffixes, or grammatical particles**.

## C.3 Patterns of Change by Type

### (a) Mithāl – Weak Letter at the Beginning

The initial **wāw (و)** or **yāʾ (ي)** may drop in the present tense (muḍāriʿ).

| Form | Example | Meaning |
|---|---|---|
| Past (Māḍī) | وَعَدَ | He promised |
| Present (Muḍāriʿ) | يَعِدُ *(wāw dropped)* | He is promising |
| Imperative (Amr) | عِدْ | Promise! |

### (b) Ajwaf – Weak Letter in the Middle

When the middle root letter is a *wāw* or *yāʾ*, it may change to *alif ( ا)* or drop entirely, depending on the form.

This happens to **ease pronunciation**.

| Form | Root | Pattern Change | Example | Meaning |
|---|---|---|---|---|
| Past (Māḍī) | قَوَلَ | Middle *wāw* → *alif* | قَالَ | He said |
| Present (Muḍāriʿ) | يَقْوُلُ | Middle *wāw* retained | يَقُولُ | He is saying |
| Imperative (Amr) | — | Middle letter dropped | قُلْ | Say! |

**Explanation:**

- The root letters are ق—و—ل.
- In the past form, the wāw changes into alif → قَالَ.
- In the present tense, it reappears → **يَقُولُ**.
- In the imperative, it disappears entirely → **قُلْ**.

**General Ajwaf Patterns**

| Base Pattern | Past | Present | Imperative |
|---|---|---|---|
| فَعَلَ (a) | قَالَ | يَقُولُ | قُلْ |
| فَعِلَ (i) | بَاعَ | يَبِيعُ | بِعْ |

**Vowel Transformations:**

- فَعَلَ

  → قَالَ (a to ā)

- فَعِلَ

  → بَاعَ (i to ā)

## (c) Nāqiṣ – Weak Letter at the End

The final weak letter often drops in certain forms, especially in the **imperative** and **jussive** moods.

| Form | Example | Meaning |
|---|---|---|
| Past | دَعَا | He called / invited |
| Present | يَدْعُو | He calls |
| Imperative | اُدْعُ | Call! |
| Subjunctive | لَنْ يَدْعُوَ | He will not call |
| Jussive | لَمْ يَدْعُ | He did not call |

## (d) Lafif – Two Weak Letters

The most unstable type, as two weak letters can change simultaneously.

| Type | Example | Transformation |
|---|---|---|
| **Lafīf Maqrūn** (connected) | طَوَى → يَطْوِي | Middle *wāw* sometimes drops |
| **Lafīf Mafrūq** (separated) | وَقَى → يَقِي | Initial *wāw* drops in the present tense |

## C.4 Analysis Guide

1. Identify the **root (جذر)**.
2. Determine the **type**: Mithāl, Ajwaf, Nāqiṣ, or Lafīf.
3. Observe the **change**: Is the weak letter dropped or replaced?
4. Check the **final vowel** according to grammatical mood (Rafʿ, Naṣb, or Jazm).

## C.5 Quick Summary

| Type | Weak Letter Position | Pattern of Change | Common Example |
|---|---|---|---|
| **Mithāl** | Beginning | Initial weak letter may drop | وَعَدَ → يَعِدُ |
| **Ajwaf** | Middle | Middle letter changes or drops | قَالَ → يَقُولُ |
| **Nāqiṣ** | End | Final letter drops (in Jazm/Amr) | دَعَا → لَمْ يَدْعُ |
| **Lafīf** | Two weak letters | Combination of two shifts | وَقَى → يَقِي |

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## D. Derived Verb Forms

### (أوزان الأفعال العشرة)

*Expanding Meaning through Verb Patterns*

Arabic verbs are built upon **ten principal patterns** (*awzān al-afʿāl al-ʿasharah*), all derived from the same root.

Each pattern adds a **distinct shade of meaning** — expressing causation, intensity, reciprocity, or reflection of the basic root sense.

### D.1 Overview of the Ten Forms

| Form | Pattern | General Function & Meaning | Example | Translation |
|---|---|---|---|---|
| I | فَعَلَ | Basic / root meaning | خَرَجَ | He went out |
| II | فَعَّلَ | Causative / intensive | عَلَّمَ | He taught |
| III | فَاعَلَ | Reciprocal / mutual action | قَاتَلَ | He fought (someone) |
| IV | أَفْعَلَ | Direct causation | أَخْرَجَ | He brought out |
| V | تَفَعَّلَ | Reflexive of Form II | تَعَلَّمَ | He learned |
| VI | تَفَاعَلَ | Reciprocal of Form III | تَقَاتَلَ | They fought each other |
| VII | اِنْفَعَلَ | Passive / spontaneous action | اِنْكَسَرَ | It broke (by itself) |
| VIII | اِفْتَعَلَ | Reflexive / internal action | اِجْتَمَعَ | He assembled / gathered together |
| IX | اِفْعَلَّ | Colors / physical states | اِحْمَرَّ | It became red |
| X | اِسْتَفْعَلَ | To seek or request | اِسْتَغْفَرَ | He sought forgiveness |

## D.2 Examples in Sentences

| Form | Verb | Example Sentence | Meaning |
|---|---|---|---|
| I | خَرَجَ | خَرَجَ الرَّجُلُ مِنَ الْبَيْتِ | The man went out of the house |
| II | عَلَّمَ | عَلَّمَ الْمُعَلِّمُ الطَّالِبَ | The teacher taught the student |
| III | قَاتَلَ | قَاتَلَ الْجُنْدِيُّ عَدُوَّهُ | The soldier fought his enemy |
| IV | أَخْرَجَ | أَخْرَجَ الرَّجُلُ الْكِتَابَ | The man took out the book |
| V | تَعَلَّمَ | تَعَلَّمَ الطَّالِبُ الدَّرْسَ | The student learned the lesson |
| VI | تَقَاتَلَ | تَقَاتَلَ الْجُنْدِيَّانِ | The two soldiers fought each other |
| VII | اِنْكَسَرَ | اِنْكَسَرَ الزُّجَاجُ | The glass broke by itself |
| VIII | اِجْتَمَعَ | اِجْتَمَعَ النَّاسُ فِي الْمَسْجِدِ | The people gathered in the mosque |
| IX | اِحْمَرَّ | اِحْمَرَّتِ السَّمَاءُ | The sky turned red |
| X | اِسْتَغْفَرَ | اِسْتَغْفَرَ الرَّجُلُ رَبَّهُ | The man sought his Lord’s forgiveness |

## D.3 Functional Groupings

| Category | Forms | Example | Meaning |
|---|---|---|---|
| Causative (to cause) | II, IV | عَلَّمَ / أَخْرَجَ | To teach / to bring out |
| Reciprocal (mutual) | III, VI | قَاتَلَ / تَقَاتَلَ | To fight / to fight each other |
| Reflexive (for oneself) | V, VIII | تَعَلَّمَ / اِجْتَمَعَ | To learn / to gather oneself |

| Category | Forms | Example | Meaning |
|---|---|---|---|
| Spontaneous or passive | VII | اِنْكَسَرَ | To break (by itself) |
| Colors / physical states | IX | اِحْمَرَّ | To become red |
| Seeking / requesting | X | اِسْتَغْفَرَ | To seek forgiveness |

## D.4 Quick Memory Guide

| Group | Forms | Core Function |
|---|---|---|
| **Causative** | II & IV | To make something happen |
| **Reciprocal** | III & VI | Mutual or shared action |
| **Reflexive** | V & VIII | Acting upon oneself |
| **Spontaneous / Passive** | VII | Natural or involuntary event |
| **Colors / States** | IX | Change of quality or condition |
| **Request / Seeking** | X | Asking, requesting, or pursuing an act |

## D.5 Key Grammatical Notes

1. **Form I (فَعَلَ)** has three main sub-patterns:
   - فَعَلَ — general actions
   - فَعِلَ — emotions or sensations
   - فَعُلَ — inherent qualities or states

2. **Special adjustments for roots:**
   - Weak letters: قَامَ (I)

     → أَقَامَ (IV)

- Doubled letters: شَدَّ (I)

  → شَدَّدَ (II)

3. **All forms** follow consistent systems of **prefixes and suffixes** in conjugation.

## D.6 Learning Strategy

**Priority of Study:**

1. Most frequent: **I, II, IV, V, X**
2. Moderate use: **III, VI, VIII**
3. Specialized: **VII, IX**

**Practical Tips:**

- Memorize **one example per form**.
- Focus on the added letters (such as تَ, أَ, اِنْ, اِفْتَ, اِسْتَ).
- Understand **vowel shifts** — don't just memorize mechanically.
- Use **daily-life examples** for retention.

| Form | Example | Memory Hint |
|---|---|---|
| II | دَرَّسَ (*to teach*) | Doubling the middle letter = intensity |
| IV | أَكْرَمَ (*to honor*) | Prefix أَ = to cause or make happen |
| V | تَعَلَّمَ (*to learn*) | Prefix تَ = action upon oneself |
| X | اِسْتَفْهَمَ (*to ask*) | اِسْتَ = to request or seek |

## E. Building Forms (II-X)

(بِنَاءُ الأَفْعَالِ المُشْتَقَّةِ)

### How Arabic Expands Meaning through Patterns

Forms II to X are derived from the same root as Form I, but with added letters, doubled consonants (shaddah), or special prefixes that modify the basic meaning.

The **conjugation system is similar across all forms**, but the added letters may cause small changes in pronunciation and spelling.

Once you master Form I (فَعَلَ), the other forms become easier to recognize through consistent derivational patterns.

### E.1 Comparative Conjugation of the Ten Forms

Root: ك—ت—ب (to write)

| Form | Pattern | Past (He wrote) | Present (He writes) | Imperative (Write!) |
|---|---|---|---|---|
| I | فَعَلَ | كَتَبَ | يَكْتُبُ | اُكْتُبْ |
| II | فَعَّلَ | كَتَّبَ | يُكَتِّبُ | كَتِّبْ |
| III | فَاعَلَ | كَاتَبَ | يُكَاتِبُ | كَاتِبْ |
| IV | أَفْعَلَ | أَكْتَبَ | يُكْتِبُ | أَكْتِبْ |
| V | تَفَعَّلَ | تَكَتَّبَ | يَتَكَتَّبُ | تَكَتَّبْ |
| VI | تَفَاعَلَ | تَكَاتَبَ | يَتَكَاتَبُ | تَكَاتَبْ |
| VII | اِنْفَعَلَ | اِنْكَتَبَ | يَنْكَتَبُ | — |
| VIII | اِفْتَعَلَ | اِكْتَتَبَ | يَكْتَتِبُ | اِكْتَتِبْ |

| Form | Pattern | Past (He wrote) | Present (He writes) | Imperative (Write!) |
|---|---|---|---|---|
| IX | اِفْعَلَّ | اِحْمَرَّ | يَحْمَرُّ | اِحْمَرَّ |
| X | اِسْتَفْعَلَ | اِسْتَكْتَبَ | يَسْتَكْتِبُ | اِسْتَكْتِبْ |

**Note:**
Form VII usually does not have a regular imperative because it often expresses passive or spontaneous meaning.

## E.2 Usage Examples in Sentences

| Form | Example Sentence | Translation |
|---|---|---|
| I (Basic) | خَرَجَ الرَّجُلُ مِنَ الْبَيْتِ | The man went out of the house. |
| II (Causative / intensive) | عَلَّمَ الْمُعَلِّمُ الطَّالِبَ | The teacher taught the student. |
| III (Reciprocal / mutual) | قَاتَلَ الْجُنْدِيُّ عَدُوَّهُ | The soldier fought his enemy. |
| IV (Direct causation) | أَخْرَجَ الرَّجُلُ الْكِتَابَ | The man took out the book. |
| V (Reflexive / for oneself) | تَعَلَّمَ الطَّالِبُ الدَّرْسَ | The student learned the lesson. |
| VI (Mutual action) | تَقَاتَلَ الْجُنْدِيَّانِ | The two soldiers fought each other. |
| VII (Spontaneous / passive-like) | اِنْكَسَرَ الزُّجَاجُ | The glass broke by itself. |
| VIII (Reflexive / internal action) | اِجْتَمَعَ النَّاسُ فِي الْمَسْجِدِ | The people gathered in the mosque. |
| IX (State / color) | اِحْمَرَّتِ السَّمَاءُ | The sky turned red. |
| X (Request / seeking) | اِسْتَغْفَرَ الرَّجُلُ رَبَّهُ | The man sought forgiveness from his Lord. |

## E.3 Summary Table of Functions and Examples

| Form | Core Function | Present (Muḍāriʿ) | Imperative (Amr) | Example Sentence |
|---|---|---|---|---|
| I | Basic action | يَخْرُجُ | اُخْرُجْ | يَخْرُجُ الرَّجُلُ مِنَ الْبَيْتِ — The man goes out of the house. |
| II | Causative / intensive | يُعَلِّمُ | عَلِّمْ | يُعَلِّمُ الْمُعَلِّمُ الطَّالِبَ — The teacher teaches the student. |
| III | Reciprocal / shared | يُقَاتِلُ | قَاتِلْ | يُقَاتِلُ الْجُنْدِيُّ عَدُوَّهُ — The soldier fights his enemy. |
| IV | Direct causation | يُخْرِجُ | أَخْرِجْ | يُخْرِجُ الرَّجُلُ الْكِتَابَ — The man takes out the book. |
| V | Reflexive of II | يَتَعَلَّمُ | تَعَلَّمْ | يَتَعَلَّمُ الطَّالِبُ — The student learns. |
| VI | Mutual action | يَتَعَاوَنُ | تَعَاوَنْ | يَتَعَاوَنُ الطَّالِبَانِ — The two students cooperate. |
| VII | Spontaneous / passive meaning | يَنْكَسِرُ | — | يَنْكَسِرُ الزُّجَاجُ — The glass breaks. |
| VIII | Reflexive from I | يَجْتَمِعُ | اِجْتَمِعْ | يَجْتَمِعُ النَّاسُ فِي الْمَسْجِدِ — The people gather in the mosque. |
| IX | Colors / states | يَحْمَرُّ | اِحْمَرَّ | تَحْمَرُّ السَّمَاءُ — The sky turns red. |
| X | Request / seeking | يَسْتَغْفِرُ | اِسْتَغْفِرْ | يَسْتَغْفِرُ الرَّجُلُ رَبَّهُ — The man seeks his Lord’s forgiveness. |

## E.4 Additional Functional Examples

| Form | General Function | Example | Meaning |
|---|---|---|---|
| II | To cause or teach | عَلَّمَ | To teach |
| III | To interact or engage | قَاتَلَ | To fight |
| IV | To cause directly | أَنْزَلَ | To send down |
| V | To act upon oneself | تَعَلَّمَ | To learn |
| VIII | To strive or acquire | اِكْتَسَبَ | To gain / earn |
| X | To request / seek | اِسْتَغْفَرَ | To seek forgiveness |

## E.5 Learning Strategy

For beginners, focus on the five most frequent forms:

| Form | Function | Everyday Example |
|---|---|---|
| I | Basic | كَتَبَ — to write |
| II | Causative / teaching | عَلَّمَ — to teach |
| IV | Direct causation | أَكْرَمَ — to honor |
| V | Learning for oneself | تَعَلَّمَ — to learn |
| X | Seeking or requesting | اِسْتَغْفَرَ — to seek forgiveness |

**Everyday usage:**

- Form II: عَلَّمَ — the teacher teaches the student.

- Form V: تَعَلَّمَ — the student learns on his own.
- Form X: اِسْتَغْفَرَ — the believer seeks forgiveness in prayer.

## E.6 Key Takeaways

**Core Principles**

1. All forms follow a similar conjugation system.
2. Differences appear through added letters or doubled consonants.
3. Each form introduces a predictable nuance to the root meaning.
4. Form IX is mainly used for colors and physical states.
5. Every added letter adds meaning.

**Suggested Learning Order**

1. Main forms: I, II, IV, V, X
2. Intermediate: III, VI, VIII
3. Specialized: VII, IX

## E.7 Practical Learning Tips

**Study Smart:**

- Memorize one key example per form.
- Focus on function, not only form.
- Practice with verbs from daily life.
- Recognize prefixes like أَ, اِسْتَ, تَ, and اِنْ.

**Quick Memory Map:**

- II & IV → to cause
- III & VI → to act together
- V & VIII → for oneself
- VII → to happen by itself
- IX → colors or states
- X → to request or seek

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## F. Summary of the Verb System

*Bringing It All Together*

The Arabic verb system is beautifully structured and consistent.

Once you grasp its five main principles, every new word follows a pattern you can predict and understand.

### F.1 The Five Keys to Mastering Arabic Verbs

| Key | Core Concept | Example | Explanation |
|---|---|---|---|
| 1. **Three-Letter Root (جذر)** | The basic root of every verb | ك–ت–ب = “to write” | Every verb originates from three consonants carrying the core meaning. |
| 2. **Tense & Subject Conjugation** | Verbs change based on time and person | كَتَبَ، يَكْتُبُ، كَتَبْتُ، أَكْتُبُ | Shows *who* performs the action and *when* it happens. |
| 3. **Verb Mood (الحالة)** | Final vowel change due to grammar | ـُ → ـَ → ـْ<br>لَمْ يَكْتُبْ،<br>لَنْ يَكْتُبَ | The ending sound shifts depending on preceding particles and context. |
| 4. **Weak Verbs (الفعل المعتلّ)** | Contains weak letters (و، ي، ا) | وَعَدَ<br>→<br>يَعِدُ | Weak letters may drop, change, or transfer vowels. |
| 5. **Derived Forms (الأوزان)** | 10 verb patterns | عَلَّمَ، تَعَلَّمَ، اِسْتَغْفَرَ | Each pattern adds a distinct shade of meaning — such as causing, mutuality, or seeking. |

## F.2 Key Derived Forms at a Glance

| Form | Function | Example | Meaning | Pattern |
|---|---|---|---|---|
| I | Basic | كَتَبَ | To write | فَعَلَ |
| II | Causative / Teaching | عَلَّمَ | To teach | فَعَّلَ |
| IV | Direct causation | أَنْزَلَ | To send down | أَفْعَلَ |
| V | Reflexive / Self-action | تَعَلَّمَ | To learn | تَفَعَّلَ |
| X | Request / Seeking | اِسْتَغْفَرَ | To seek forgiveness | اِسْتَفْعَلَ |

## F.3 Sample Conjugation by Person

**Root:** ب–ت–ك (Form I)

| Person | Past (Māḍī) | Present (Muḍāriʿ) | Imperative (Amr) |
|---|---|---|---|
| I | كَتَبْتُ | أَكْتُبُ | – |
| You (m.) | كَتَبْتَ | تَكْتُبُ | اُكْتُبْ |
| He | كَتَبَ | يَكْتُبُ | – |
| They | كَتَبُوا | يَكْتُبُونَ | اُكْتُبُوا |

## F.4 The Three Moods of the Present Verb (Fiʿl Muḍāriʿ)

**Quick Glossary:**

- **Indicative (رفع)** → factual statement
- **Subjunctive (نصب)** → expressing purpose, hope, or intention

- **Jussive (جزم)** → expressing prohibition, negation, or condition

| Particle | Mood | Example | Meaning | Sign |
|---|---|---|---|---|
| لَمْ | Jussive | لَمْ يَكْتُبْ | He did not write | Sukūn (ْ) |
| لَنْ | Subjunctive | لَنْ يَكْتُبَ | He will not write | Fatḥah (َ) |
| أَنْ | Subjunctive | يُرِيدُ أَنْ يَكْتُبَ | He wants to write | Fatḥah (َ) |

## F.5 Types of Weak Verbs (الأفعال المعتلة)

| Type | Example | Key Feature | Change |
|---|---|---|---|
| Initial Weak (Mithāl) | وَعَدَ → يَعِدُ | Weak letter at the beginning | و drops in present tense |
| Middle Weak (Ajwaf) | قَالَ → يَقُولُ | Weak letter in the middle | و / ي changes into a long vowel |
| Final Weak (Nāqiṣ) | دَعَا → يَدْعُو | Weak letter at the end | Final letter drops or changes depending on context |

## F.6 Learning Milestones

**You can now:**

**Reading & Understanding**

- Identify verbs by root and tense
- Understand sentence structure through verb usage

**Conjugation & Variation**

- Conjugate verbs by tense and person
- Recognize the three moods (Indicative, Subjunctive, Jussive)

**Pattern Recognition**

- Identify weak verbs and their transformations
- Recognize the ten derived forms and their functional meanings

**Practical Application**

- Construct correct Arabic sentences with suitable verbs
- Choose verb forms appropriate for context — *reality, hope, or command.*

## F.7 Final Reinforcement Tips

**Mastery Steps:**

1. Master **Form I** completely — it's the root of all forms.
2. Add the common derivatives: **II, IV, V, X.**
3. Practice **conjugation** — past, present, and command forms.
4. Understand the **three moods**: رفع, نصب, جزم.
5. Recognize **weak verbs** and their letter shifts.

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# Section 4

# Word Formation and Derivation System

## Section 4

# Word Formation and Derivation System

*(Taṣrīf al-Asmāʾ wa Mushtaqātuhā)*

This section explains how **derived nouns (al-mushtaqāt)** are formed from a verbal root (root letters) through consistent morphological patterns (*awzān*). Understanding these patterns helps us see how a single root gives rise to many related meanings — verbs, nouns, agents, recipients, places, tools, and abstract ideas — all connected by the same core sense.

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## A. Derived Nouns (Al-Mushtaqāt)

Arabic forms “word families” from a single root, using systematic patterns of sound and structure (awzān).

From one root, many related words emerge — verbs, nouns, adjectives — all connected to the same central meaning.

This allows learners to recognise relationships between words through structure rather than mere memorisation.

| Type | Example | Meaning |
|---|---|---|
| Verb | كَتَبَ | he wrote |
| Verbal noun (Masdar) | كِتَابَة | writing |
| Active noun (Ism Fāʿil) | كَاتِب | writer |
| Passive noun (Ism Mafʿūl) | مَكْتُوب | written thing |
| Place noun (Ism Makān) | مَكْتَب | office / place of writing |
| Noun | كِتَاب | book |

### A.1 The Verbal Noun (Masdar – المصدر)

**1. Definition and Concept**
The **masdar** (verbal noun) expresses the *essence of an action* without mentioning:

- **time**,
- **doer**, or
- **context**.

It is the “source form” from which other derived nouns — like **ism fāʿil** (doer), **ism mafʿūl** (recipient), and **ism makān** (place) — branch out.
**Example:**

Root: ك–ت–ب

Masdar: كِتَابَةٌ = “writing”

This refers to the *concept* of writing, not who writes or when the action happens.

**2. Common Patterns of Masdar Formation**
Every verb form (bāb) has a predictable masdar pattern. Arabic uses these fixed structures to produce consistent meanings.

The learner’s goal is not memorisation of all patterns, but recognising how patterns guide meaning.

| Verb Pattern (Bāb) | Masdar Pattern | Example (from ك–ت–ب) | Meaning of Masdar |
|---|---|---|---|
| I (فَعَلَ) | فِعَالَة | كِتَابَة | writing |
| II (فَعَّلَ) | تَفْعِيل | تَكْتِيب | causing someone to write |
| III (فَاعَلَ) | مُفَاعَلَة | مُكَاتَبَة | correspondence |
| IV (أَفْعَلَ) | إِفْعَال | إِمْلَاء | dictation |
| V (تَفَعَّلَ) | تَفَعُّل | تَعَلُّم | learning |
| X (اِسْتَفْعَلَ) | اِسْتِفْعَال | اِسْتِغْفَار | seeking forgiveness |

**Observation:**

In the first example, the root letters (ك–ت–ب) remain constant.

In the later examples, different roots are used to illustrate how each pattern carries a particular meaning.

Added letters direct the meaning logically:

- تَـ → reflexive / done for oneself (*taʿallum* – learning)
- أَـ → causative / to cause an action (*imlāʾ* – to dictate)
- اِسْتَـ → request / to seek (*istighfār* – to seek forgiveness)

**Principle:**
Every added letter brings an added shade of meaning — not merely a change in sound.

### 3. Two Main Types of Masdar

| Type of Masdar | Arabic Term | Structure / Form | Example | Meaning |
|---|---|---|---|---|
| Explicit Masdar | المصدر الصريح (*al-maṣdar ṣarīḥ*) | Single word | كِتَابَة / قِرَاءَة | writing / reading |
| Interpreted Masdar | المصدر المؤوَّل (*al-maṣdar muʾawwal*) | Particle أَنْ + verb | أَنْ أَقْرَأَ | to read / for me to read |

Both act as nouns (*ism*), commonly functioning as the **object** (*mafʿūl bih*) in a sentence.

| Type | Example Sentence | Meaning | Iʿrāb Function |
|---|---|---|---|
| Explicit Masdar | أُحِبُّ الْقِرَاءَةَ | I love reading | *Mafʿūl bih* (object) |
| Interpreted Masdar | أُحِبُّ أَنْ أَقْرَأَ | I love to read | Masdar equivalent (object) |

Grammatically, both serve the same role — differing only in form.

**4. Relationship between Verb and Masdar**

| Aspect | Verb (Fiʿl) | Masdar (Noun) |
|---|---|---|
| Meaning | Actual occurrence of the action | Abstract concept of action |
| Time | Bound by tense | Timeless / neutral |
| Subject | Defined | None implied |
| Example | كَتَبَ (he wrote) | كِتَابَة (writing itself) |

The *masdar* captures the **core idea** of an act — stripped of time or doer. In *iʿrāb*, it is usually **accusative (manṣūb)** when serving as the object, e.g., أُحِبُّ الْقِرَاءَةَ .

**5. Qurʾānic Illustration**

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ — [al-Anʿām 6:162]

*"Indeed, my prayer, my sacrifice, my life, and my death are for Allah."*

Here صَلَاتِي and نُسُكِي are *masdar* forms — not mere actions, but **enduring concepts of devotion** beyond time.

The verse shows how Arabic uses *masdar* to express **values and intentions**, not only physical acts.

**6. Summary of Masdar Principles**

- The *masdar* is the **source of meaning** for all derived forms.
- It arises from a **three-letter root** through **fixed patterns** (*awzān*).
- Each added letter conveys an **added layer of meaning** — self-action, causation, or request.
- In the Qurʾān, *masdar* often expresses **the essence of deeds** — a reflection of inner intention rather than outward motion.

- Mastering the *masdar* unlocks both grammatical and conceptual understanding in Arabic analysis (*iʿrāb*).
- **A masdar may also appear in the form of Masdar Mīmī, beginning with the letter mīm (م), such as:**
    - مَخْرَج (emergence, exit)
    - مَدْخَل (entrance).

    These forms express the core action as a concept, similar to the regular masdar.

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## A.1.1 Masdar Mīmī (المَصْدَرُ المِيمِيّ)

**Masdar Mīmī (al-maṣdar al-mīmī)**

### 1. Definition and Concept

The *Masdar Mīmī* is a type of *masdar* formed by adding the letter **mīm (م)** to the basic root structure. It is called *mīmī* because the form begins with م, and it expresses the **concept of an action**, similar to a regular masdar, but through a different morphological pattern.

If a regular masdar expresses the concept directly:

كِتَابَة (kitābah) = writing (as a concept)

Then the *Masdar Mīmī* expresses the concept through a form beginning with م:

For example:

مَخْرَج → خ–ر–ج

مَخْرَج means “exit” or “emergence,” expressing the concept of coming out, not merely a physical location.

Although some forms resemble the *ism makān* (noun of place) or *ism ālah* (instrument), a word is considered a *Masdar Mīmī* when its meaning reflects **the concept of the action**, not merely the place or tool.

### 2. Key Features of the Masdar Mīmī

1. **Begins with the letter م (mīm)**

   – This is the distinctive structural marker of the Masdar Mīmī, as seen in:

مَجْلِس ,مَضْرَب, and مَخْرَج

2. **Carries the meaning of an action-concept**
   – It expresses an “event”, “process”, or “concept” derived from the root, just like a regular masdar.
   Example: مَجْلِس (majlis) — a session or sitting, expressing the act of sitting as a concept.

3. **Functions in a sentence like a regular (*ṣarīḥ*) masdar**
   – It may function as:
   • **mafʿūl muṭlaq**,
   • **direct object (mafʿūl bih)**, or
   • an attributive element (*naʿt*),
   depending on the sentence structure.

4. **May resemble the *ism makān* or *ism ālah***
   – Its form may look identical to patterns like **مَفْعَل** or **مِفْعَل**, but it is classified as a masdar when:
   – the meaning refers to the *concept of the action*,
   – not a place (makān) or tool (ālah).
   – The exact meaning is determined by **context**.

## 3. Morphological Patterns of the Masdar Mīmī

The main patterns for *Masdar Mīmī* in triliteral roots are:

| Pattern | Example | Root | Meaning |
|---|---|---|---|
| **مَفْعَل** | مَدْخَل (madkhal) | د—خ—ل | entry / entrance |
| **مَفْعِل** | مَجْلِس (majlis) | ج—ل—س | sitting / seat |
| **مَفْعَلَة** | مَذْبَحَة (madhbaḥah) | ذ—ب—ح | slaughtering |

For augmented verbs (fiʿl *mazīd*), the patterns follow:

**مُفْعَل – مُفْعِل – مُفْعَلَة**

Example:

**مُنْطَلَق** (munṭalaq) – point of departure / the beginning of a journey

## 4. Examples of Masdar Mīmī and Semantic Notes

| Root | Masdar Mīmī | Conceptual Meaning |
|---|---|---|
| ج–ل–س | مَجْلِس | sitting / session |
| خ–ر–ج | مَخْرَج | exit / emergence |
| د–خ–ل | مَدْخَل | entry |
| ض–ر–ب | مَضْرَب | striking |

## 5. Example in a Sentence

خَرَجَ الرَّجُلُ مَخْرَجًا سَرِيعًا

"The man exited swiftly."

Explanation:

مَخْرَجًا is a masdar mīmī functioning as a mafʿūl muṭlaq.

## 6. The Position of the Masdar Mīmī within the System of مشتقّات (Derivatives)

The *Masdar Mīmī* belongs to the family of **derivatives (mushtaqāt)** as a **sub-category of the masdar**, not a separate type. It forms a conceptual bridge between:

- **Regular masdar (masdar ṣarīḥ)**

  e.g., كِتَابَة (writing)

- **Ism makān (noun of place)**
  e.g., مَكْتَب (a place of writing)
- **Ism ālah (noun of instrument)**
  e.g., مِفْتَاح (a tool for opening)

Quick Comparison

| Type | Pattern | Core Meaning |
|---|---|---|
| Regular Masdar | فِعَالَة | concept of an action |
| **Masdar Mīmī** | مَفْعَل / مَفْعِل | action-concept via the mīm-form |
| Ism Makān | مَفْعَل | place |
| Ism Ālah | مِفْعَل / مِفْعَال | instrument |

**Essential point:**

**Masdar Mīmī = a masdar "wearing the clothing" of an ism (the م-form) while retaining the meaning of an action.**

## 7. Summary of the Masdar Mīmī

- A sub-category of the masdar.
- Formed by adding the prefix م.
- Main patterns: **مَفْعَلَة / مَفْعِل / مَفْعَل**.
- Functions like a regular masdar in *iʿrāb*.
- Sometimes overlaps with place or instrument nouns—context determines meaning.
- Occurs in both the Qurʾān and later Arabic usage.

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## A.2 Types of Derived Nouns (Al-Asmāʾ al-Mushtaqah)

Derived nouns represent different roles connected to the root meaning: the doer, the recipient, the place, the instrument, etc.

Each uses a specific **pattern (wazan)** that signals its function. These patterns are not decorative — they guide meaning.

### A.2.1 Ism al-Fāʿil (اسم الفاعل) – The Active Noun (Doer)

**1. Definition and Concept**

*Ism al-Fāʿil* means "the one who performs the action."

It derives from the same verb root (*fiʿl*) and indicates a person or entity that **acts or performs** something — usually as an ongoing or characteristic quality.

| Verb | Derived Noun | Meaning |
|---|---|---|
| كَتَبَ — he wrote | كَاتِب | writer |
| سَمِعَ — he heard | سَامِع | listener |

**2. Common Patterns of Ism al-Fāʿil**

| Verb Type | Pattern (Wazan) | Example | Meaning |
|---|---|---|---|
| Form I (فَعَلَ) | فَاعِل | كَاتِب | writer |
| Form II (فَعَّلَ) | مُفَعِّل | مُعَلِّم | teacher (one who teaches) |
| Form IV (أَفْعَلَ) | مُفْعِل | مُنْزِل | one who brings down |
| Form X (اِسْتَفْعَلَ) | مُسْتَفْعِل | مُسْتَمِع | listener (seeking to hear) |

**3. Formation Principles**

- The first root letter stays constant — preserving the base meaning.
- In Form I, the pattern فَاعِل is used (e.g., كَاتِب).
- In Forms II and above, the prefix مُ marks the active doer form (e.g., مُعَلِّم, مُنْزِل).
- The internal vowel pattern follows the fixed structure of each verb form.

**4. Syntactic Function (in Brief)**

| Sentence Position | Example | Iʿrāb Function |
|---|---|---|
| Subject (mubtadaʾ) | الْكَاتِبُ حَاضِرٌ | Marfūʿ (ـُ) – "The writer is present." |
| Predicate (khabar) | الطَّالِبُ كَاتِبٌ | Marfūʿ (ـُ) – "The student is writing." |
| Adjective (naʿt) | رَجُلٌ كَاتِبٌ | Follows the iʿrāb of the noun it describes. |

In the Qurʾān, *ism fāʿil* often describes **permanent attributes**, not temporary actions.

Not every adjective is an ism fāʿil. Some, like صَالِح, are simple descriptive adjectives.

**5. Summary of Ism al-Fāʿil**

- Formed from the verb root to indicate the **doer** or **active subject**.
- Built through predictable patterns (*awzān*), often prefixed with مُ or using the pattern فَاعِل.
- Commonly appears in the *nominative (marfūʿ)* case as subject or predicate.
- In the Qurʾān, it often depicts **lasting traits**, not momentary acts — linking grammar to meaning.

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## A.2.2 Ism al-Mafʿūl (اسم المفعول) – The Passive Noun (Recipient)

### 1. Definition and Concept

*Ism al-Mafʿūl* refers to **the one or thing that receives the action** — the *object* of a verb in meaning.

It is derived from the same root as the verb but with a modified pattern to indicate that the action has been **done to** it.

| Verb | Derived Noun | Meaning |
|---|---|---|
| كَتَبَ — he wrote | مَكْتُوب | written thing |
| عَلَّمَ — he taught | مُعَلَّم | taught / educated person |

### 2. Common Patterns of Ism al-Mafʿūl

| Verb Form | Pattern (Wazan) | Example | Meaning |
|---|---|---|---|
| I (فَعَلَ) | مَفْعُول | مَكْتُوب | written |
| II (فَعَّلَ) | مُفَعَّل | مُعَلَّم | taught |
| IV (أَفْعَلَ) | مُفْعَل | مُنزَل | sent down |
| X (اِسْتَفْعَلَ) | مُسْتَفْعَل | مُسْتَغْفَر | the one for whom forgiveness is sought |

### 3. Formation Principles

- The prefixes مَ or مُ mark the passive form.
- The internal vowel pattern follows the fixed structure of each verb form.
- Plural forms: مَفْعُول

  → مَفْعُولِينَ / مَفْعُولُونَ, depending on case and sentence role.

**4. Function in Sentences**

| Sentence Role | Example | Iʿrāb Function |
|---|---|---|
| Predicate (*khabar*) | الْكِتَابُ مَكْتُوبٌ | *Marfūʿ* (ـُ) – "The book is written." |
| Adjective (*naʿt*) | رِسَالَةٌ مَكْتُوبَةٌ | Follows iʿrāb of noun it describes |
| Object (*mafʿūl bih*) | قَرَأْتُ الْمَكْتُوبَ | *Manṣūb* (ـَ) – "I read the written thing." |

**5. Qurʾānic Illustration**

هَٰذَا كِتَابٌ مَرْقُومٌ — [al-Muṭaffifīn 83:9]

*"This is a written record (inscribed book)."*

The word **مَرْقُومٌ** is an *ism mafʿūl* from the root **ر–ق–م** (to inscribe).

It conveys not merely that something was written, but that it is **sealed and recorded permanently** — a concept central to Qur'anic reflection on destiny and accountability.

**6. Comparison: Ism al-Fāʿil vs Ism al-Mafʿūl**

| Aspect | Ism al-Fāʿil (Active) | Ism al-Mafʿūl (Passive) |
|---|---|---|
| Direction of Meaning | Active – performs the act | Passive – receives the act |
| Prefix | مُ (or none) | مَ / مُ |
| Example (ك–ت–ب) | كَاتِب (writer) | مَكْتُوب (written) |
| Example (ع–ل–م) | مُعَلِّم (teacher) | مُعَلَّم (taught) |
| Grammatical Role | Usually *marfūʿ* | Depends on position |

| Aspect | Ism al-Fāʿil (Active) | Ism al-Mafʿūl (Passive) |
|---|---|---|
| Qurʾānic Meaning | Active, ongoing quality | Fixed or completed state |

**7. Summary**

- Both forms share the same root but differ in direction of meaning.
- Added letters and vowel patterns mark the shift from doing → being done.
- In Qur'anic context, the transition between the two often highlights the transformation from **human action** to **divine decree**.
  Understanding this balance is key to reading meaning deeply (*tadabbur*).

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## A.2.3 Ism al-Makān & Ism al-Zamān (اسم المكان / اسم الزمان)

*(The Nouns of Place and Time)*

**1. Definition and Concept**
*Ism al-Makān* refers to **the place** where an action occurs.

*Ism al-Zamān* refers to **the time** when an action occurs.

Both are derived from the same verbal root, most often from the **Form I** verb (فَعَلَ).

| Verb | Derived Noun | Meaning |
|---|---|---|
| كَتَبَ | مَكْتَب | office, place of writing |
| وَعَدَ | مَوْعِد | appointed time / meeting time |

**2. Common Patterns**

| Verb Form | Pattern (Wazan) | Example (Root) | Type | Meaning |
|---|---|---|---|---|
| Form I (فَعَلَ) | مَفْعَل | مَكْتَب to كَتَبَ | Place | place of writing |
| Form I (فَعَلَ) | مَفْعِل | مَوْعِد to وَعَدَ | Time | time of promise |

**3. Principles**

- Prefix مَ signals either *place* or *time*.
- Root letters stay constant, preserving core meaning.
- The distinction between place and time is usually determined by context, not by the vowel alone.

**4. Examples**

| Type | Word | Root (جذر) | Meaning |
|---|---|---|---|
| Ism Makān | مَكْتَب | ك—ت—ب | place of writing / office |
| Ism Makān | مَسْجِد | س—ج—د | place of prostration (mosque) |
| Ism Makān | مَدْخَل | د—خ—ل | entrance |
| Ism Zamān | مَوْعِد | و—ع—د | appointed time |
| Ism Zamān | مَطْلَع | ط—ل—ع | sunrise / rising time |
| Ism Zamān | مَغْرِب | غ—ر—ب | sunset / west |

**5. Sentence Function (Brief Overview)**

| Role | Example | Iʿrāb Function |
|---|---|---|
| Place expression (Jar–Majrūr) | جَلَسْتُ فِي المَكْتَبِ | *Majrūr* – in the office |
| Time expression (Jar–Majrūr) | سَأَذْهَبُ فِي المَسَاءِ | *Majrūr* – in the evening |
| Subject / Predicate | المَسْجِدُ مَفْتُوحٌ | *Marfūʿ* – “The mosque is open.” |

**6. Summary**

- *Ism al-Makān* and *Ism al-Zamān* describe **where** and **when** an action occurs.
- Both use the prefix مَ with fixed patterns (مَفْعَل / مَفْعِل).
- In *iʿrāb*, they usually appear in *Jar–Majrūr* constructions (prepositional phrases).
- In the Qur’an, these forms often transcend mere geography or chronology — they hint at divine **order and purpose** behind place and time.

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## A.2.4 Ism al-Ālah (اسم الآلة) – The Noun of Instrument (Tool)

### 1. Definition and Concept

*Ism al-Ālah* denotes **the tool or instrument** used to perform an action. It is derived from the same verbal root as the action it serves, often with the prefix مِـ.

| Verb | Derived Noun | Meaning |
|---|---|---|
| فَتَحَ — to open | مِفْتَاح | a key (instrument for opening) |

### 2. Common Patterns

| Pattern (Wazan) | Example (Root) | Meaning |
|---|---|---|
| مِفْعَل | مِبرَد | tool for smoothing |
| مِفْعَال | مِسْمَاع (س—م—ع) | hearing device |
| مِفْعَلَة | مِكْنَسَة (ك—ن—س) | broom / cleaning tool |

### 3. Formation Principles

- Prefix مِـ marks instrument or tool.
- Middle consonant usually has sukun (ـْ) or fatḥah (ـَ).
- Some tools are **tangible** (e.g., مِفْتَاح — key), while others are **conceptual** (e.g., مِعْيَار — standard / measure).

### 4. Additional Examples

| Word | Root (جذر) | Meaning |
|---|---|---|
| مِفْتَاح | ف—ت—ح | key / opener |
| مِقْلَمَة | ق—ل—م | pencil case / cutter |
| مِقْيَاس | ق—ي—س | measuring tool |
| مِسْبَاح | س—ب—ح | rosary / tasbīḥ beads |
| مِصْبَاح | ص—ب—ح | lamp / source of light |

### 5. Sentence Function

| Role | Example | Iʿrāb Function |
|---|---|---|
| Subject / Predicate | المِفْتَاحُ عَلَى الطَّاوِلَةِ | *Marfūʿ* – "The key is on the table." |
| Object (rare) | أَمْسَكْتُ المِفْتَاحَ | *Manṣūb* – "I held the key." |
| Locative phrase | بِالمِكْنَسَةِ | *Majrūr* – ""with the broom"" |

### 6. Summary

- *Ism al-Ālah* refers to the instrument used to perform an action.
- Formed using the prefix مِـ and patterns such as مِفْعَل, مِفْعَال, or مِفْعَلَة.
- Grammatically behaves like any noun (*mubtadaʾ*, *khabar*, or *mafʿūl*).
- In the Qur'an, such forms often extend metaphorically — showing how creation itself serves as **a tool of divine will**.

## Mini Summary Table (A.2.3–A.2.4)

| Type | General Meaning | Pattern | Example | Grammatical Role |
|---|---|---|---|---|
| Ism Makān | Place of action | مَفْعَل | مَكْتَب | Jar–Majrūr (place) |
| Ism Zamān | Time of action | مَفْعِل | مَوْعِد | Jar–Majrūr (time) |
| Ism Ālah | Tool of action | مِفْعَل / مِفْعَال | مِفْتَاح / مِصْبَاح | Noun (subject / object) |

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## A.3 Word Patterns and Systems of Meaning

**(Patterns and the System of Meaning Formation)**

### 1. General Concept of Patterns (Wazan)

Arabic builds its system of meaning through fixed patterns of letters and vowels. Each root (جذر) usually consists of three core letters that carry the basic meaning, while the pattern (وزن) determines the direction of meaning—whether the action is intensive, repeated, causative, or reflexive.

**Core principle:**
"The root preserves the essential meaning; the pattern determines the function and direction of that meaning."

For example:

- The root ض–ر–ب carries the concept of physical action or impact.
- The root ق–ر–أ carries the concept of reading or gathering letters.

When these roots pass through different patterns, their meanings develop systematically without losing their original essence.

### 2. Table of Masdar Patterns (Verbal Nouns)

| Verb Form | Masdar Pattern | Example (ض–ر–ب) | Concept of Meaning | Example (ق–ر–أ) | Concept of Meaning |
|---|---|---|---|---|---|
| I (فَعَلَ) | فَعْل / فِعَالَة | ضَرْب | basic action | قِرَاءَة | act of reading |
| II (فَعَّلَ) | تَفْعِيل | تَضْرِيب | intensive or repeated action | تَقْرِير | assertion or clarification |

| Verb Form | Masdar Pattern | Example (ض–ر–ب) | Concept of Meaning | Example (ق–ر–أ) | Concept of Meaning |
|---|---|---|---|---|---|
| III (فَاعَلَ) | مُفَاعَلَة | مُضَارَبَة | interaction between two parties | مُقَارَأَة | shared reading |
| IV (أَفْعَلَ) | إِفْعَال | إِضْرَاب | action causing a change | إِقْرَاء | causing someone to read |
| V (تَفَعَّلَ) | تَفَعُّل | تَضَرُّب | reflexive or internal action | تَعَلُّم | self-effort to learn |
| X (اِسْتَفْعَلَ) | اِسْتِفْعَال | اِسْتِضْرَاب | shift or search for meaning | اِسْتِقْرَاء | deep analysis or study |

**Observation:**

- The root letters remain constant in every form.
- Additions such as **تَ, أَ, and اِسْتَ** carry consistent semantic directions:
  - **تَ** → reflexive or self-directed action
  - **أَ** → causative (to cause something to happen)
  - **اِسْتَ** → seeking or requesting

## 3. Table of Active Participles (Ism al-Fāʿil – اسم الفاعل)

| Verb Form | Pattern | Example (ض–ر–ب) | Concept of Meaning | Example (ق–ر–أ) | Concept of Meaning |
|---|---|---|---|---|---|
| I (فَعَلَ) | فَاعِل | ضَارِب | the doer of the action | قَارِئ | the reader |
| II (فَعَّلَ) | مُفَعِّل | مُضَرِّب | intensive doer | مُقَرِّئ | teacher of |

| Verb Form | Pattern | Example (ض–ر–ب) | Concept of Meaning | Example (ق–ر–أ) | Concept of Meaning |
|---|---|---|---|---|---|
| | | | | | recitation |
| IV (أَفْعَلَ) | مُفْعِل | مُضْرِب | one who causes the effect | مُقْرِئ | one who teaches reading |
| V (تَفَعَّلَ) | مُتَفَعِّل | مُتَضَرِّب | reflexive doer | مُتَعَلِّم | the learner |
| X (اِسْتَفْعَلَ) | مُسْتَفْعِل | مُسْتَضْرِب | one who seeks the effect | مُسْتَقْرِئ | researcher / analyst |

**Brief iʿrāb function:**
Ism al-fāʿil is usually **marfūʿ** when it functions as the subject:

- الضَّارِبُ يَضْرِبُ
  “The striker is striking.”
- الْقَارِئُ يَقْرَأُ
  “The reader is reading.”

## 4. Table of Passive Participles (Ism al-Mafʿūl – اسم المفعول)

| Verb Form | Pattern | Example (ض–ر–ب) | Concept of Meaning | Example (ق–ر–أ) | Concept of Meaning |
|---|---|---|---|---|---|
| I (فَعَلَ) | مَفْعُول | مَضْرُوب | one receiving the action | مَقْرُوء | that which is read |
| II (فَعَّلَ) | مُفَعَّل | مُضَرَّب | one receiving intensive action | مُقَرَّأ | one taught recitation |
| IV (أَفْعَلَ) | مُفْعَل | مُضْرَب | one affected by the action | مُقْرَأ | one dictated to |
| V (تَفَعَّلَ) | مُتَفَعَّل | مُتَضَرَّب | one affected | مُتَعَلَّم | one being |

| Verb Form | Pattern | Example (ض–ر–ب) | Concept of Meaning | Example (ق–ر–أ) | Concept of Meaning |
|---|---|---|---|---|---|
| | | | reflexively | | taught |
| X (اِسْتَفْعَلَ) | مُسْتَفْعَل | مُسْتَضْرَب | one subjected to inquiry | مُسْتَقْرَأ | one studied or analyzed |

**Iʿrāb function:**
Usually **manṣūb** when functioning as the object:

- ضَرَبْتُ المَضْرُوبَ

  “I struck the one struck.”
- قَرَأْتُ المَقْرُوءَ

  “I read what was read.”

## 5. Patterns for Place, Time, and Instrument

| Type | Pattern | Example (ض–ر–ب) | Concept of Meaning | Example (ق–ر–أ) | Concept of Meaning |
|---|---|---|---|---|---|
| Ism Makān (Place) | مَفْعَل | مَضْرَب | place of action | مَقْرَأ | place of reading |
| Ism Zamān (Time) | مَفْعِل | مَوْعِد الضَّرْب | time of action | مَوْعِد القِرَاءَة | time of reading |
| Ism Ālah (Instrument) | مِفْعَل / مِفْعَال | مِضْرَب | tool for striking | مِفْتَاح | tool for opening |

**Brief iʿrāb note:**
These forms often appear in **prepositional phrases (jar–majrūr)**:

- فِي المِضْرَبِ
  “in the place of striking”

## 6. Semantic and Structural Reflection

Arabic does not merely change word forms—it organizes layers of meaning:
**Action → Doer → Receiver → Place → Time → Instrument**

- The root ض–ر–ب reflects physical action.
- The root ق–ر–أ reflects intellectual action.

Yet both follow the same morphological system, showing the unity between language structure and meaning.

Example:
الضَّارِبُ يَضْرِبُ المِضْرُوبَ فِي المِضْرَبِ
القَارِئُ يَقْرَأُ المَقْرُوءَ فِي المَكْتَبِ

Both sentences share the same grammatical structure, but their semantic fields differ.

## 7. Summary of A.3

- Every pattern (وزن) builds relationships of meaning, not just sound.
- Added letters such as تَ، أَ، اِسْتَ bring consistent and logical semantic shifts.
- Ism al-Fāʿil, Ism al-Mafʿūl, Ism al-Makān, and Ism al-Ālah all originate from the same verb root.
- In iʿrāb, the final vowel indicates the grammatical function.
- Arabic constructs meaning systematically: from root, through pattern, into sentence structure.

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## A.4 Expansion of Vocabulary (تَفَرُّعُ الجُذُور)

*(From Root to Family of Meanings)*

### 1. General Principle of Semantic Expansion

The Arabic language grows from a **root system (جذر)** that forms the seed of meaning.

From a single root, an entire family of words is born — connected by **logical and semantic relationships**, not merely by sound resemblance.

Each root contains a **core meaning** (المعنى الأصلي), while each pattern (وزن) adds a **direction or nuance of meaning** (المعنى الزائد) such as causation, repetition, request, or reflexivity.

**Key Principle:**
The *root* determines the **theme of meaning**,
while the *pattern* determines the **direction of action and function**.

### 2. Word Family Derived from the Root ʿ–L–M (Knowledge)

The root **ʿ–L–M** carries the basic meaning of "knowing or perceiving something clearly."

From this root, the Arabic language produces a complete **family of words** revolving around *knowledge, education,* and *awareness*.

| Form / Type | Arabic Term | Example | Meaning |
|---|---|---|---|
| Base verb | الفِعْل | عَلِمَ | He knew |
| Verbal noun (masdar) | المِصْدَر | عِلْم | Knowledge |

| Form / Type | Arabic Term | Example | Meaning |
|---|---|---|---|
| Active participle | اسم الفاعل | عَالِم | One who knows / scholar |
| Passive participle | اسم المفعول | مَعْلُوم | Something known |
| Form II (causative) | فَعَّلَ | عَلَّمَ | To teach / to cause to know |
| Masdar of Form II | المِصْدَر الثَّانِي | تَعْلِيم | Teaching / education |
| Active participle (Form II) | اسم الفاعل الثاني | مُعَلِّم | Teacher (the one who teaches) |
| Passive participle (Form II) | اسم المفعول الثاني | مُعَلَّم | One who is taught / student |
| Form V (reflexive) | تَفَعَّلَ | تَعَلَّمَ | To learn (for oneself) |
| Masdar of Form V | المِصْدَر الخامس | تَعَلُّم | Learning / study |
| Active participle (Form V) | اسم الفاعل الخامس | مُتَعَلِّم | Learner / student |

**Brief Analysis:**
The letters ʿ**–L–M** remain constant across all forms.

The added elements — the **shaddah (ّ)** and the prefix تَ — shift the meaning:

- **عَلَّمَ** (Form II): to make someone know → *to teach.*
- **تَعَلَّمَ** (Form V): to make oneself know → *to learn.*

Semantic relationship:
*Knowledge → Teaching → Learning → Student → Information.*

## 3. Word Family Derived from the Root S–M–ʿ (Hearing)

The root **S–M–ʿ** carries the basic meaning of "to hear with awareness." It gives rise to words that express the link between *listening, understanding,* and *responsibility*.

| Form / Type | Arabic Term | Example | Meaning |
|---|---|---|---|
| Masdar | المِصْدَر | سَمْع | Hearing |
| Active participle | اسم الفاعل | سَامِع | Listener |
| Passive participle | اسم المفعول | مَسْمُوع | Something heard |
| Instrument noun | اسم الآلة | مِسْمَع | instrument of hearing (hearing device) |
| Locative noun | اسم المكان | مَسْمَع | Place of hearing / auditorium |

**Brief Analysis:**
The root **S–M–ʿ** remains intact, but each pattern conveys a distinct function. Arabic expresses not only *the act of hearing* but also *the instrument, place,* and even the *ethical value* of hearing.

**"Indeed, the hearing, the sight, and the heart — all of these will be questioned."**
*— al-Isrāʾ 17:36*

The word السَّمْعَ here is a **masdar**, not merely "hearing" as an act, but the **capacity to hear** — a trust for which one will be held accountable.
Through the masdar form, Arabic language gives an **ethical dimension** to human faculties.

## 4. Word Family Derived from the Root K–T–B (Writing)

The root **K–T–B** carries the core meaning of "to write, to record, or to bring letters together."
It expands into many forms that describe *action, agent, result, place,* and *concept.*

| Type / Form | Example | Meaning |
|---|---|---|
| Verb (Past) | كَتَبَ | He wrote |
| Masdar | كِتَابَة | Writing / composition |
| Active participle | كَاتِب | Writer |
| Passive participle | مَكْتُوب | Written / that which is written |
| Locative noun | مَكْتَب | Place of writing / office |
| Locative noun | مَكْتَبَة | Place of books / library |
| Masdar (Form II) | تَكْتِيب | Teaching of writing |
| Masdar (Form X) | اِسْتِكْتَاب | Request for writing / dictation |

**Observation:**
The letters **K–T–B** remain constant, preserving the sense of *establishing through writing.*
Different patterns add nuances of meaning:

- **تَكْتِيب** → to make others write (*teaching, active*).
- **اِسْتِكْتَاب** → to request someone to write (*asking*).
- **كِتَاب** → the product of the act (*the written text*).

In the Qurʾān, the form **كِتَاب** frequently refers to the **Divine Scripture**, reflecting the connection between **human writing** and the **Divine Decree** — what is written by command.

## 5. Analysis of Pattern and Meaning Direction

| Direction of Derivation | Functional Meaning | Typical Pattern | Example (ʿ–L–M) |
|---|---|---|---|
| From root → action | Denotes the act itself | فَعَلَ | عَلِمَ — to know |
| From action → doer | The subject / agent | فَاعِل | عَالِم — knower |
| From action → receiver | The object / one affected | مَفْعُول | مَعْلُوم — known |
| From action → tool/place | The means or location | مِفْعَل / مَفْعَل | مَكْتَب — office |
| From action → concept | Abstract notion | مَصْدَر | عِلْم — knowledge |
| From action → spiritual value | Request or causation | اِسْتِفْعَال | اِسْتِغْفَار — seeking forgiveness |

## 6. Brief Tadabbur Reflection

**“And He taught Adam the names of all things.”**
*— al-Baqarah 2:31*

The verb **عَلَّمَ** comes from the root **ʿ–L–M**, in the pattern **فَعَّلَ**, meaning *to cause to know* — a **causative action**.
From the same root arise:

- **عَالِم** — the one who knows,
- **مَعْلُوم** — that which is known,
- **تَعَلَّمَ** — to learn,
- **عِلْم** — knowledge itself.

Arabic shows that *knowledge* operates through a system of **cause and result**: Allah teaches → humans learn → knowledge is acquired → actions manifest it.

This is the essence of *tadabbur al-lughah* — every linguistic form mirrors a **real relationship of meaning** in creation.

## 7. Summary of Section A.4

| Aspect | Key Understanding |
|---|---|
| Unity of Root Meaning | All derived forms trace back to the same three core letters. |
| Functional Diversity | Pattern changes create new meanings: action, doer, tool, result. |
| Harmony of Form and Meaning | Morphological structures carry logical and systematic meaning. |
| Tadabbur Value | Roots and patterns act as bridges between **language** and **spiritual insight**. |
| Learning Objective | To understand and reflect on words through their patterns — not mere memorization. |

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## A.5 The Structure of Derived Sentences (تركيب الجُمَل بالمُشتقّات)

*How Derived Forms Create Meaning in Arabic Sentences*

### 1. Purpose of This Section

This section shows **how Arabic derived forms (المُشتقّات)** function inside real sentences.

Rather than studying forms in isolation, we examine how:

- the **root** provides core meaning,
- the **pattern** assigns syntactic function, and
- the **sentence** weaves these functions into a coherent whole.

By comparing *two different roots* within the *same grammatical framework*, you will see:

- how Arabic maintains structural consistency,
- how meaning shifts as roots change,
- and how Qurʾānic Arabic uses this system to build deep layers of meaning.

### 2. The Core Sentence Pattern for Derived Forms

For learning purposes, we can construct a model sentence that gathers several derived forms together :

1. **Ism Fāʿil** – the doer (marfūʿ)
2. **Fiʿl Muḍāriʿ** – the ongoing action (marfūʿ)
3. **Ism Mafʿūl** – the receiver of the action (manṣūb)
4. **Ism Makān** – the place of action (majrūr)
5. **Masdar** – the concept of the action (manṣūb)
6. **Ism Zamān** – the time of action (majrūr)

This is one of Arabic's most harmonious structures, where **iʿrāb remains consistent** no matter which root is used.

### 3. Demonstration with Root Ḍ–R–B (Physical Action)

**Key Derivatives**

| Function | Form | Example | Meaning |
|---|---|---|---|
| Doer | Ism Fāʿil | الضَّارِبُ | the striker |
| Action | Fiʿl | يَضْرِبُ | he strikes |
| Object | Ism Mafʿūl | المِضْرُوبَ | the one struck |
| Place | Ism Makān | المِضْرَبِ | place of striking |
| Concept | Masdar | الضَّرْبَ | the act of striking |
| Time | Ism Zamān | مَوْعِدِ الضَّرْبِ | time of striking |

**Sentence**

اَلضَّارِبُ يَضْرِبُ الْمَضْرُوبَ فِي الْمَضْرَبِ وَهُوَ يَتَعَلَّمُ الضَّرْبَ فِي مَوْعِدِ الضَّرْبِ.

**Meaning:**

“The striker strikes the one being struck in the place of striking while learning the act of striking at the appointed time.”

## 4. Demonstration with Root Q–R–ʾ (Intellectual Action)

**Key Derivatives**

| Function | Form | Example | Meaning |
|---|---|---|---|
| Doer | Ism Fāʿil | الطَّالِبُ | the student |
| Action | Fiʿl | يَقْرَأُ | he reads |
| Object | Ism Mafʿūl | الْمَقْرُوءَ | the book |
| Place | Ism Makān | الْمَكْتَبِ | the library |
| Concept | Masdar | الْقِرَاءَةَ | reading |

| Function | Form | Example | Meaning |
|---|---|---|---|
| Time | Ism Zamān | وَقْتِ الدَّرْسِ | class time |

**Sentence**

اَلطَّالِبُ يَقْرَأُ الْكِتَابَ فِي الْمَكْتَبِ وَهُوَ يَتَعَلَّمُ الْقِرَاءَةَ فِي وَقْتِ الدَّرْسِ.

**Meaning:**

“The student reads the book in the library while learning reading during class time.”

## 5. Unified Comparative Table

| Function | Root Ḍ–R–B (Physical) | Root Q–R–ʾ (Intellectual) | Iʿrāb |
|---|---|---|---|
| Doer (Ism Fāʿil) | الضَّارِبُ | الطَّالِبُ | Marfūʿ (ـُ) |
| Action (Fiʿl) | يَضْرِبُ | يَقْرَأُ | Marfūʿ (ـُ) |
| Object (Ism Mafʿūl) | المِضْرُوبَ | الْمَقْرُوءَ | Manṣūb (ـَ) |
| Place (Makān) | فِي الْمَضْرَبِ | فِي الْمَكْتَبِ | Majrūr (ـِ) |
| Concept (Masdar) | الضَّرْبَ | الْقِرَاءَةَ | Manṣūb (ـَ) |
| Time (Zamān) | مَوْعِدِ الضَّرْبِ | وَقْتِ الدَّرْسِ | Majrūr (ـِ) |

**Observation:**

The grammatical skeleton stays the same, but the *meanings shift completely* depending on the root.

## 6. Morphology (Sarf) → Function → Meaning

## How derived words from different roots combine to form meaningful sentences

In Arabic, meaning is not produced by a single word alone. Meaning emerges from the **combination of several words that come from different roots**, arranged according to their grammatical function and position in the sentence.

Three main elements work together:

1. **Root (جذر)**

   Provides the core semantic field.

2. **Pattern (وزن)**

   Determines the grammatical role: doer, object, place, instrument, and so on.

3. **Position in the sentence**
   Determines the iʿrāb and the relationships between words.

## How Different Roots Combine in One Sentence

Each word in a sentence usually comes from a different root. When arranged together, each contributes part of the overall meaning.

**Example 1**

كَتَبَ الطَّالِبُ الرِّسَالَةَ

*The student wrote the letter.*

| Word | Root | Role | Meaning Contributed |
|---|---|---|---|
| كَتَبَ | ك–ت–ب | Verb | The action of writing |
| الطَّالِبُ | ط–ل–ب | Subject (fāʿil) | The doer of the action |
| الرِّسَالَةَ | ر–س–ل | Object (mafʿūl) | The thing being written |

**The meaning of the sentence comes from the combination of all three elements.**

**Example 2**

قَرَأَ المُعَلِّمُ الكِتَابَ

*The teacher read the book.*

| Word | Root | Role | Meaning Contributed |
|---|---|---|---|
| قَرَأَ | ق—ر—أ | Verb | The action of reading |
| المُعَلِّمُ | ع—ل—م | Subject | The one who teaches/knows |
| الكِتَابَ | ك—ت—ب | Object | The written object (book) |

**Notice:**

- Each word comes from a different root.
- Yet together, they form a complete and meaningful idea.

**Example 3 (With Derived Nouns)**

المُعَلِّمُ الكَاتِبُ فِي المَكْتَبِ

*The teacher who writes is in the office.*

| **Word** | **Type** | **Root** | **Role** |
|---|---|---|---|
| المُعَلِّمُ | Ism fāʿil | ع—ل—م | Subject |
| الكَاتِبُ | Ism fāʿil | ك—ت—ب | Adjective (naʿt) |
| فِي | Preposition | — | Spatial relation |
| المَكْتَبِ | Ism makān | ك—ت—ب | Place |

Here:

- Two words come from the root **ك—ت—ب**:
    - الكَاتِبُ (the one who writes)

    - المَكْتَبِ (the place of writing)
- But each plays a **different role** in the sentence.

## The Core Principle

The meaning of an Arabic sentence grows from three layers:

| Layer | Function |
|---|---|
| Root (جذر) | Provides the semantic field |
| Pattern (وزن) | Determines the grammatical role |
| Sentence structure | Combines words into complete meaning |

## Conceptual Illustration

For example:

- **Ḍ–R–B (ض–ر–ب)**

  Semantic field: striking, force, protection, movement.

- **Q–R–ʾ (ق–ر–أ)**

  Semantic field: reading, gathering, understanding, revelation.

When words from these roots appear in a sentence, **meaning does not come from a single root**, but from **the relationship between all the words together**.

## Concise Conclusion

- The root provides the core meaning.
- The pattern provides the role.
- The sentence structure unites the meanings.

**Arabic is not merely a collection of words, but a network of meanings built through the interaction of roots, patterns, and sentence structure.**

This is what makes Arabic analysis a gateway to deeper understanding, especially in the reflection (tadabbur) of the Qurʾān.

## 7. Summary of the Unified Section

| Aspect | Key Insight |
|---|---|
| Structure | All mushtaqāt fit into a single, coherent Arabic pattern. |
| Iʿrāb | Doer = marfūʿ, object = manṣūb, place/time = majrūr. |
| Meaning | The root guides meaning; the pattern guides function. |
| Qurʾānic Value | The same linguistic system expresses physical action and spiritual truth. |
| Learning Goal | To see how Arabic morphology builds meaning through ordered, interconnected structures. |

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## A.6 Learning Strategies and Benefits of the Derivative System

### 1. Purpose of This Section

This section explains how to apply the principles of **roots (jadḥr)** and **patterns (wazan)** when reading Arabic.
Rather than memorising isolated vocabulary, the learner is trained to:

- Recognise roots,
- Understand functional patterns,
- Interpret how meaning shifts with form,
- And appreciate how the derivative system reveals deeper Qur'anic meaning.

### 2. Systematic Steps for Mastering the Derived Forms (al-Mushtaqāt)

| Step | Action | Learning Objective |
|---|---|---|
| 1. Identify the root (جذر) | Extract the three consonants → ك–ت–ب ← كَتَبَ | To find the original core meaning |
| 2. Determine the verb form (باب) | Recognise the pattern: فَعَلَ، فَعَّلَ، أَفْعَلَ... | To establish the base structure |
| 3. Recognise the derivative pattern (وزن) | فَاعِل (doer), مَفْعُول (receiver), مَفْعَل (place)… | To determine grammatical function |
| 4. Understand meaning shifts | Note added letters: مُ, تَ, اِسْتَ | To sense direction of meaning |
| 5. Apply in real sentences | Locate mushtaqāt in Qur'anic or Arabic texts | To observe how they function naturally |

### 3. Step-by-Step Example: The Root س–م–ع (to hear)

| Type | Example | Meaning / Function |
|---|---|---|
| Verb (Fiʿl) | سَمِعَ | he heard |
| Masdar | سَمْع | the act of hearing |
| Ism Fāʿil | سَامِع | one who hears |
| Ism Mafʿūl | مَسْمُوع | that which is heard |
| Ism Ālah | مِسْمَع | instrument of hearing (ear/device) |

**Note:**
The same root produces different functions—this is the strength of the Arabic system.

## 4. Quick Qur'anic Exercise

وَاللَّهُ سَمِيعٌ عَلِيمٌ (al-Baqarah 2:227)

"And Allah is All-Hearing, All-Knowing."

| Word | Root | Type | Meaning |
|---|---|---|---|
| سَمِيعٌ | س—م—ع | Derived adjective (ṣifah mushabbahah) | The One who hears |
| عَلِيمٌ | ع—ل—م | Derived adjective (ṣifah mushabbahah) | The One who knows |

Training the eyes to recognise patterns is the essence of reading Arabic.

## 5. Memory Aids for Common Patterns

| Type | Pattern | Functional Meaning | Memory Key |
|---|---|---|---|
| Ism Fāʿil (doer) | فَاعِل | performer | “Active doer” |
| Ism Mafʿūl (receiver) | مَفْعُول | affected | “M = receives the action” |
| Ism Makān (place) | مَفْعَل | location | “M = marks a place” |
| Ism Ālah (instrument) | مِفْعَل | tool | “Kasrah مِ = instrument” |
| Masdar (concept) | فَعْل / فِعَالَة | the act itself | “The essence of the root” |

## 6. Core Principles of the Derivative System

| Principle | Explanation |
|---|---|
| 1. All derivatives come from a single root. | e.g., ك–ت–ب to كَتَبَ, كَاتِب, مَكْتُوب, مَكْتَب |
| 2. Pattern determines functional meaning. | فَاعِل = doer; مَفْعُول = receiver; مَفْعَل = place |
| 3. Arabic is a language of understanding, not memorisation. | Knowing the pattern reveals meaning instantly |
| 4. Mushtaqāt deepen Qur’anic comprehension. | One root opens multiple layers of meaning |

## 7. Practical Benefits for the Student

| Field | Benefit |
|---|---|
| Qur’anic Understanding | Reveals precise and layered meanings |
| Vocabulary Building | Hundreds of words from one root |

| Field | Benefit |
|---|---|
| Tadabbur | Word-forms unveil spiritual insights |
| Grammar and Iʿrāb | Patterns reveal the role of each word |
| Communication | More precise speaking and writing |

## 8. A Simple Method for Morphological Tadabbur

1. Identify the root (جذر).
2. Identify the pattern (وزن).
3. Understand the direction of meaning (active, passive, causative…).
4. Reflect on how it fits the verse.

**Example:**

يُحْيِي وَيُمِيتُ (al-Ḥadīd 57:2)

→ Both verbs are Form IV, showing direct divine action:
"He gives life and causes death."

## 9. Tadabbur Example from the Root ع–ل–م

وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا (al-Baqarah 2:31)

"And He taught Adam all the names."

From the root ع–ل–م :

- عَلَّمَ — to teach
- عَالِم — the one who knows
- مَعْلُوم — that which is known
- تَعَلَّمَ — to learn
- عِلْم — knowledge itself

A single root connects teacher, learner, and knowledge — a complete system of meaning.

## 10. Learning Values

| Aspect | What the Student Gains |
|---|---|
| Language Structure | Understanding that every added letter carries meaning |
| Systematic Thinking | Seeing patterns and cause–effect relations |
| Qur'anic Reflection | Derivatives open deeper levels of meaning |
| Philosophy of Knowledge | One root → many branches of meaning |

## 11. Final Reflection

Arabic is a language built upon **logic, pattern, and meaning**.

Mastering the derivative system (al-mushtaqāt) is not merely learning grammar — it is learning how **the Qur'an builds meaning**, layer by layer.

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ (al-Baqarah 2:60)

"The people of each group knew their drinking place."

The word مَشْرَب (place of drinking) derives from ش—ر—ب (to drink).

A simple pattern shift turns an action into a place of drinking, and shows how meaning expands from action to place.

**This is the secret of Arabic:** From a single root, entire worlds of meaning unfold — from word to concept, and from concept to wisdom.

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## B. Attributive Noun (Nisbah)

*(الاسْمُ النِّسْبَةُ)*

### B.1 Introduction and Function

The *Ism al-Nisbah* is used to express **affiliation or relation** — linking a person, thing, or concept to its **origin, place, tribe, field, or quality**.

In English, it carries meanings such as *"from…"*, *"related to…"*, or *"characterized by…"*.

This structure enables Arabic to express **identity and belonging** through a single suffix: the **doubled yāʾ ( يّ )**. A small sign — yet it conveys a remarkably broad meaning.

### B.2 Formation Steps

| Step | Process & Example | Meaning |
|---|---|---|
| 1 | Take a base noun (*ism mufrad*) | مِصْر → "Egypt" |
| 2 | Remove the tāʾ marbūṭah (ة) and return to the base form | مَكَّة to مَكَّ |
| 3 | Add يّ (*yāʾ mushaddadah*) | مَكَّ + يّ to مَكِّيّ |
| 4 | Use it in a sentence | أَنَا طَالِبٌ مَكِّيٌّ |

### B.3 Common Examples of Ism al-Nisbah

| Base Noun | Derived Form | Meaning / Translation |
|---|---|---|
| مَكَّة | مَكِّيّ | Makkian / from Makkah |

| Base Noun | Derived Form | Meaning / Translation |
|---|---|---|
| مِصْر | مِصْرِيّ | Egyptian |
| إِسْلَام | إِسْلَامِيّ | Islamic |
| عَرَب | عَرَبِيّ | Arab / Arabic |
| بَحْر | بَحْرِيّ | Maritime / Nautical |
| طِبّ | طِبِّيّ | Medical / Scientific |
| تَارِيخ | تَارِيخِيّ | Historical |
| عِلْم | عِلْمِيّ | Scientific / Scholarly |

## B.4 Types of Relation and Usage

| Relation Type | Example Sentence | Meaning / Usage |
|---|---|---|
| Place | أَنَا طَالِبٌ مَكِّيٌّ | I am a student from Makkah. |
| Tribe / Ethnicity | هُوَ رَجُلٌ عَرَبِيٌّ | He is an Arab man. |
| Religion / Values | فِكْرٌ إِسْلَامِيٌّ | Islamic thought. |
| Field of Study | كِتَابٌ طِبِّيٌّ | A medical book. |
| Abstract Quality | مَشْرُوعٌ إِنسَانِيٌّ | A humanitarian project. |

## B.5 Grammatical Features

*Ism al-Nisbah* functions as an **adjective (naʿt)** that must agree with the noun it describes in:
– gender (masculine / feminine)
– number (singular, dual, plural)

– definiteness (definite / indefinite)
– and case (*iʿrāb*)

Examples:

رَجُلٌ عَرَبِيٌّ → "An Arab man."

اِمْرَأَةٌ عَرَبِيَّةٌ → "An Arab woman."

The *Ism al-Nisbah* usually describes a **permanent attribute**, not a temporary state.

For instance, إِسْلَامِيّ means "related to Islam" — not "becoming Islamic."

## B.6 Iʿrāb Analysis Example

Sentence: أَنَا طَالِبٌ مَكِّيٌّ

| Word | Type of Word | Iʿrāb & Function |
|---|---|---|
| أَنَا | Detached pronoun (ḍamīr munfaṣil) | Subject (*mubtadaʾ*, nominative رفع) |
| طَالِبٌ | Active participle (ism fāʿil) | Predicate (*khabar*, nominative مرفوع بالضمة) |
| مَكِّيٌّ | Attributive noun (ism nisbah) | Adjective (*naʿt*) agreeing with ṭālib — nominative مرفوع بالضمة |

## B.7 Comparison of Meaning and Function

| Type of Noun | Main Function | Example | Meaning |
|---|---|---|---|
| Ism Fāʿil | Indicates the doer | كَاتِب | Writer |
| Ism Mafʿūl | Indicates the receiver | مَكْتُوب | Written object |
| Ism Nisbah | Indicates origin or attribute | مَكِّيّ | From Makkah |
| Ism Tafḍīl | Indicates comparison or degree | أَكْبَر | Greater / largest |

## B.8 Brief Tadabbur Reflection

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ — [az-Zukhruf 43:84]

“He is the One who is God in the heavens and God on the earth.”

From the nouns السَّمَاء (heaven) and الأَرْض (earth), we can derive the nisbah forms:

**سَمَاوِيّ** (heavenly) and **أَرْضِيّ** (earthly).

These two attributes open a window of *tadabbur*:
Allah is not Lord of one realm alone — He encompasses both the heavens and the earth.

## B.9 Conclusion

*Ism al-Nisbah* teaches that Arabic possesses a unique capacity to connect words to their origins through a single letter change.

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## C. Comparative and Diminutive Forms

This section introduces two important derivative forms in Arabic that convey **degrees** and **delicacy of meaning**:

- **Ism Tafḍīl (أَفْعَل التفضيل)** – expresses comparison or superiority.
- **Ism Ṣighār (التصغير)** – expresses smallness, affection, or tenderness.

Both demonstrate that Arabic is not merely a language of literal meaning, but one that reflects **emotion, subtlety, and moral value** through its word patterns.

### C.1 Ism Tafḍīl (أَفْعَل التفضيل)

#### 1. Definition and Function

*Ism Tafḍīl* is used to show:

- **Relative comparison** – "more…" or "greater than…"
- **Superlative degree** – "most…" or "the greatest…"

#### 2. Basic Pattern and Gender

| Gender / Form | Pattern | Example | Meaning |
|---|---|---|---|
| Masculine | أَفْعَل | أَكْبَر | greater / greatest |
| Feminine | فُعْلَى | كُبْرَى | greater / greatest (fem.) |
| Superlative (Masc.) | الْأَفْعَل | الْأَكْبَر | the greatest |
| Superlative (Fem.) | فُعْلَى | كُبْرَى | the greatest (fem.) |

#### 3. Examples in Sentences

| Type | Sentence | Translation |
|---|---|---|
| Comparative | زَيْدٌ أَكْبَرُ مِنْ عُمَرَ | Zayd is older than ʿUmar. |

| Type | Sentence | Translation |
|---|---|---|
| Superlative | زَيْدٌ هُوَ الْأَكْبَرُ | Zayd is the eldest. |

## 4. Formation Rules

- The base adjective must be **gradable** and derived from a **three-letter root** (*thulāthī mujarrad*).
  Example: كَبِير to أَكْبَر ("big" → "bigger").
- Non-gradable adjectives (e.g. "dead") cannot form *Ism Tafḍīl*.
- Words of **color** or **defect** already follow a fixed pattern (أَفْعَل — فَعْلاء) but do **not** indicate comparison.

## 5. Common Comparative Table

| Base Adjective | Root | Masculine (أَفْعَل) | Feminine (فُعْلَى) | Example Sentence |
|---|---|---|---|---|
| كَبِير | ك—ب—ر | أَكْبَر | كُبْرَى | اللَّهُ أَكْبَرُ |
| صَغِير | ص—غ—ر | أَصْغَر | صُغْرَى | هَذَا أَصْغَرُ مِنْ ذَاكَ |
| جَمِيل | ج—م—ل | أَجْمَل | جَمْلَاء | الْحَدِيقَةُ الأَجْمَلُ |
| طَوِيل | ط—و—ل | أَطْوَل | طُولَى | هُوَ أَطْوَلُ مِنْ أَخِيهِ |

## C.2 Special Ism Tafḍīl: Colors and Defects (صفة لازمة)

Certain adjectives for **color** or **physical traits** use the *Ism Tafḍīl* pattern ( أَفْعَل — فَعْلاء), but these forms describe **qualities**, not comparison.

| Category | Masculine (أَفْعَل) | Feminine (فَعْلاء) | Example Sentence |
|---|---|---|---|
| Color | أَحْمَر | حَمْرَاء | وَرْدَةٌ حَمْرَاءُ — A red flower. |
| Color | أَبْيَض | بَيْضَاء | ثَوْبٌ أَبْيَضُ — A white garment. |
| Color | أَسْوَد | سَوْدَاء | لَيْلَةٌ سَوْدَاءُ — A dark night. |
| Defect | أَعْمَى | عَمْيَاء | رَجُلٌ أَعْمَى — A blind man. |

## C.3 Iʿrāb and Grammatical Function

**Sentence 1:** زَيْدٌ أَكْبَرُ مِنْ عُمَرَ

“Zayd is older than ʿUmar.”

| Word | Role | Iʿrāb |
|---|---|---|
| زَيْدٌ | Subject (*mubtadaʾ*) | Nominative (مرفوع بالضمة) |
| أَكْبَرُ | Predicate (*khabar*, Ism Tafḍīl) | Nominative (مرفوع بالضمة) |
| مِنْ عُمَرَ | Prepositional phrase | Connected to the predicate |

**Sentence 2:** اللَّهُ أَكْبَرُ

“Allah is the Greatest.”

| Word | Role | Meaning |
|---|---|---|
| اللَّهُ | Subject (*mubtadaʾ*) | The Name of Allah |
| أَكْبَرُ | Predicate (*Ism Tafḍīl*) | Absolute greatness — expressing divine transcendence beyond all comparison |

## C.5 Ism Ṣighār (اسم التصغير)

### 1. Definition and Function

*Ism Ṣighār* (diminutive noun) indicates:

- **Smallness** in size or form, or
- **Affection and tenderness** in tone.

It is often used in daily speech and classical literature to **soften meaning** or express **endearment**.

### 2. General Features

- Denotes smallness or gentleness.
- Usually derived from **three-letter roots** (*thulāthī mujarrad*).
- Common patterns: **فُعَيْل, فُعَيْعِل, and in some cases فُعَيْعِيل.**

### 3. Examples of Diminutives

| Base Word | Diminutive Form | Meaning | Example Sentence |
|---|---|---|---|
| كِتَاب (book) | كُتَيْب | little book | كُتَيْبٌ عَلَى الطَّاوِلَةِ — A small book is on the table. |
| بَيْت (house) | بُيَيْت | small house | بُيَيْتٌ فِي القَرْيَةِ — A small house in the village. |
| قَلَم (pen) | قُلَيْم | small pen | قُلَيْمٌ فِي الْمَكْتَبِ — A small pen in the office. |
| كَلْب (dog) | كُلَيْب | puppy | كُلَيْبٌ يَلْعَبُ فِي الْحَدِيقَةِ — A puppy is playing in the garden. |

### 4. Iʿrāb Example

Sentence: كُتَيْبٌ عَلَى الطَّاوِلَةِ

| Word | Role | Iʿrāb |
|---|---|---|
| كُتَيِّبٌ | Subject (*mubtadaʾ*) | Nominative (مرفوع بالضمة — Ism Ṣighār) |
| عَلَى الطَّاوِلَةِ | Predicate (*khabar*) | Prepositional phrase (جارّ ومجرور) |

## 5. Semantic Values of Ism Ṣighār

- **Physical smallness:** indicates something of smaller size.
- **Emotional tenderness:** conveys affection or endearment (e.g. لُبَيْب — "the wise little one").
- **Subtle humility:** sometimes used in supplication or respectful tone, expressing modesty or closeness.

## C.6 Summary of Comparison

| Type | Function | Pattern | Example |
|---|---|---|---|
| Ism Tafḍīl | Expresses degree (more/most) | أَفْعَل / فُعْلَى | أَكْبَر / كُبْرَى |
| Ism Ṣighār | Expresses smallness or affection | فُعَيْل | كُتَيِّب / بُيَيْت |

## C.7 Learning Reflections

| Linguistic Aspect | Spiritual Value |
|---|---|
| **Ism Tafḍīl** | Trains us to recognize degrees of excellence — and that ultimate greatness belongs only to Allah. |
| **Ism Ṣighār** | Teaches us to see beauty and gentleness in what is small — language as a reflection of humility and grace. |

## C.8 Conclusion

This section teaches that:

- *Ism Tafḍīl* expresses **degrees of greatness** — from comparison to absolute majesty.
- *Ism Ṣighār* expresses **softness and refinement** — from smallness to affection.

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## D. Section Summary

*(Summary of Word Formation and Derivation)*
(خُلَاصَةُ تَصْرِيفِ الأَسْمَاءِ وَالِاشْتِقَاقِ)

Most Arabic content words originate from a **three-letter root (جذر)** that develops through specific **patterns (وزن)** to form a wide range of meanings, grammatical functions, and layers of expression.

This system makes Arabic a language that is **scientifically structured**, **aesthetically elegant**, and **spiritually profound**.

### D.1 Core Principles of the Derivative System (نظام المشتقات)

| Principle | Explanation & Example |
|---|---|
| **1. Root (جذر)** | The foundation of all word forms. Each root carries a core idea. Example: **ك–ت–ب** denotes "writing." |
| **2. Pattern (وزن)** | The framework that transforms the root into multiple functional meanings. Example: **فَاعِل** (doer), **مَفْعُول** (object), **مَفْعَل** (place). |
| **3. Added Letters (زائدة)** | Introduce new shades of meaning — e.g. **أَفْعَلَ** (to cause), **تَفَعَّلَ** (to involve oneself), **اِسْتَفْعَلَ** (to seek/request). |
| **4. Logical System of Meaning** | In most cases, letter changes lead to a predictable shift in meaning. |
| **5. Qurʾānic Morphological** | The Qurʾān preserves perfect balance between form, sound, and meaning — a divine signature within |

| Principle | Explanation & Example |
|---|---|
| **Harmony** | language. |

## D.2 Summary of Major Derivative Forms

| Type | Arabic Name | Common Pattern | Example | Function / Meaning |
|---|---|---|---|---|
| Derived Noun | المشْتَقَّات | فَاعِل / مَفْعُول | كَاتِب / مَكْتُوب | Doer / Receiver |
| Relational Adjective | اِسْم النِّسْبَة | يّ | عَرَبِيّ | Origin / Attribute |
| Comparative / Superlative | اِسْم التَّفْضِيل | أَفْعَل / فُعْلَى | أَكْبَر / كُبْرَى | Degree / Superiority |
| Diminutive | اِسْم التَّصْغِير | فُعَيْل | كُتَيْب | Small / Gentle |
| Place or Time | اِسْم المِكَان / الزَّمَان | مَفْعَل / مَفْعِل | مَكْتَب / مَوْعِد | Place / Time |
| Instrument | اِسْم الآلَة | مِفْعَل / مِفْعَلَة | مِفْتَاح / مِكْنَسَة | Tool / Instrument |

## D.3 Application to Qurʾānic Understanding

The system of derivation gives Qurʾānic language its precision, vitality, and depth. Each word carries both grammatical and spiritual significance.

| Root | Derived Forms | Core Meaning | Qurʾānic Context |
|---|---|---|---|
| غ–ف–ر | اِسْتَغْفَرَ / مَغْفِرَة / غَفُور | Forgive, forgiveness, All-Forgiving | Reflects the bond between human repentance and Divine mercy. |

| | | | |
|---|---|---|---|
| ع—ل—م | عَلَّمَ / تَعَلَّمَ / عَالِم / مَعْلُوم | To teach, to learn, knower, known | Shows the link between knowledge, the teacher, and revelation. |
| ن—ص—ر | نَصَرَ / مُنْتَصِر / نَصْر | To help, helper, victory | Depicts Divine support and human striving. |
| ض—ر—ب | ضَرَبَ / مَضْرُوب / مَضْرَب | To strike, struck, place of striking | Symbolizes action, impact, and spatial relation. |

## D.4 Key Takeaways

- A **single root** gives rise to many related meanings.
  Example: the root **ك—ت—ب** produces **كَتَبَ** (to write), **كِتَاب** (book), **مَكْتَب** (office), **كَاتِب** (writer), and **مَكْتُوب** (written).
  → Proof that Arabic is a language of **understanding, not memorization**.
- **Ism Nisbah** indicates relation or origin — e.g. **عَرَبِيّ** (Arab), **إِسْلَامِيّ** (Islamic) — linking words to identity and value.
- **Ism Tafḍīl** expresses rank or excellence — e.g. **أَكْبَر** (greater), **الْأَكْبَر** (the greatest) — highlighting degrees of virtue or divine greatness.
- **Ism Ṣighār** conveys tenderness and refinement — e.g. **كُتَيْب** (small book), **بُيَيْت** (small house) — beautifying expression through gentleness.

Together, these systems train the mind to see **structure within meaning**, guiding us to understand not only the *word*, but the *wisdom behind its form*.

## Everyday Applications

| Arabic Expression | Translation | Explanation |
|---|---|---|
| كَلِمَةٌ عَرَبِيَّةٌ | An Arabic word | *Ism Nisbah* – denotes origin or identity. |

| Arabic Expression | Translation | Explanation |
|---|---|---|
| أَفْضَلُ دُعَاءٍ | The best supplication | *Ism Tafḍīl* – shows superiority or rank. |
| مَجَلَّةٌ إِسْلَامِيَّةٌ | An Islamic magazine | *Ism Nisbah* – relates to a value or concept. |
| رَجُلٌ أَكْبَرُ سِنًّا | An older man | *Ism Tafḍī* ل— indicates comparison. |
| كُتَيِّبٌ جَمِيلٌ | A lovely small book | *Ism Ṣighār* – expresses affection and delicacy. |

# Section 5:
# Mastering Sentences

# Section 5

# Mastering Sentences

*(Understanding How Words Form Meaningful Arabic Sentences)*

This section explains how Arabic words combine to form complete and meaningful sentences.

If Part 4 focused on the **formation of words** — nouns, verbs, and their derived forms — this part takes us one level higher: **the formation of sentences** — understanding how structure, function, and arrangement work together in Arabic.

Through this section, we will learn to:

1. Identify the **two main types of Arabic sentences**: *Nominal Sentences* (Jumlah Ismiyyah) and *Verbal Sentences* (Jumlah Fiʿliyyah).
2. Understand **additional sentence elements** that refine meaning, such as *Tamyīz*, *Ḥāl*, *Istithnāʾ*, and *Shibh al-Jumlah*.
3. Master the **five types of objects (Mafʿūl)** and their grammatical functions.
4. Explore **negation and conditional structures** as used in the Qurʾān.

This part is arranged progressively — from basic sentence forms to deeper syntactic structures — with simple examples and short *tadabbur* reflections to help you appreciate the beauty and precision of Arabic sentence construction.

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# A. Introduction: The Arabic Linguistic Mindset

## 1. The Arabic Linguistic Mindset

Arabic conveys meaning through two essential keys:

1. **The final vowel mark (iʿrāb)** — which indicates each word's grammatical role.
2. **The arrangement of words (tarkīb)** — which provides nuance and emphasis.

To truly master Arabic, one must understand **how Arabic thinks**, not merely translate from English patterns.

Accept the system as it is designed — that is where its beauty and logic lie.

## 2. The Two Core Sentence Types

Every Arabic sentence belongs to one of two primary types:

| Type | Arabic Term | Basic Structure | Function | Example |
|---|---|---|---|---|
| **A. Verbal Sentence** | الجُمْلَةُ الفِعْلِيَّة | Verb (V) + Subject (S) + Object (O) | Expresses an action or event | أَكَلَ عَلِيٌّ الأَرْزَ — *ʿAlī ate the rice.* |
| **B. Nominal Sentence** | الجُمْلَةُ الاسْمِيَّة | Subject (Ism) + Predicate (Khabar) | Describes a state, attribute, or identity | الْبَيْتُ كَبِيرٌ — *The house is big.* |

## 3. Flexibility Through Iʿrāb

Word order in Arabic is flexible because iʿrāb shows grammatical roles.
However, changing the order usually shifts emphasis or focus in the sentence.

| Order | Arabic Sentence | Meaning |
|---|---|---|
| Neutral (VSO) | ضَرَبَ الرَّجُلُ الوَلَدَ | The man hit the boy. |
| Reversed (OVS) | الوَلَدَ ضَرَبَ الرَّجُلُ | The man hit the boy (same meaning). |

**Key insight:** The function is determined by *iʿrāb*, not word position.

## 4. The Rule of Definiteness (Taʿrīf) in Nominal Sentences

In a *jumlah ismiyyah*:

- The **mubtadaʾ** is usually definite. If it is indefinite, there must be a contextual reason (such as a preceding phrase or special emphasis).
- The **predicate (khabar)** is usually **indefinite (nakirah)**.

| Correct | Incorrect | Reason |
|---|---|---|
| عَلِيٌّ طَبِيبٌ | عَلِيٌّ الطَّبِيبُ | The predicate should not be definite in a general statement. |

## 5. Shifting the Focus

Arabic can shift the focus of meaning simply by changing the word order.

| Structure | Example | Emphasis |
|---|---|---|
| VSO (ذَهَبَ مُحَمَّدٌ) | Muhammad went. | Focus on the action (neutral structure) |
| SV (مُحَمَّدٌ ذَهَبَ) | Muhammad went. | Focus on the subject (emphatic structure) |

## 6. Practical Sentence Analysis Steps

1. **Identify the sentence type**
   – Starts with a verb → *Fiʿliyyah*
   – Starts with a noun → *Ismiyyah*

2. **Observe the final vowel (iʿrāb)**
   – ـُ **(marfūʿ)** = = a raised grammatical role (subject, predicate, or agent).
   – ـَ **(manṣūb)** = object
   – ـِ **(majrūr)** = follows a preposition or idāfah

3. **Check definiteness (taʿrīf)**
   – The *mubtadaʾ* must be definite.

4. **Identify the focus**
   – The first word often signals the emphasis of meaning.

## 7. Full Sentence Analysis

**Sentence 1:**
يَقْرَأُ الطَّالِبُ الْكِتَابَ

*The student reads the book.*

- **Type:** Verbal sentence (*Jumlah Fiʿliyyah*)
- **Analysis:**
  – يَقْرَأُ → verb (*fiʿl marfūʿ*)
  – الطَّالِبُ → subject (*fāʿil marfūʿ*)
  – الْكِتَابَ → object (*mafʿūl bih manṣūb*)

**Sentence 2:**
الْكِتَابُ جَدِيدٌ

*The book is new.*

- **Type:** Nominal sentence (*Jumlah Ismiyyah*)
- **Analysis:**
  – الْكِتَابُ → subject (*mubtadaʾ marfūʿ*)
  – جَدِيدٌ → predicate (*khabar marfūʿ*)

## 8. Quick Reference Formula

| Aspect | Verbal Sentence | Nominal Sentence |
|---|---|---|
| Structure | Verb + Subject + Object | Subject + Predicate |
| Function | Action / Event | State / Attribute / Identity |
| Example (Arabic) | كَتَبَ الطَّالِبُ | الطَّالِبُ مُجْتَهِدٌ |
| Meaning | “The student wrote.” | “The student is diligent.” |

## 9. New Mindset for Success

1. Do not impose the logic of English on Arabic syntax.
2. Treat *iʿrāb* marks as **guides to meaning**, not decorative symbols.
3. Recognize that **word order shifts** convey **focus and emphasis**.
4. Begin with simple sentences, then progress gradually to complex ones.

## 10. Practical Tips

- Start your exercises with *jumlah ismiyyah* (easier to grasp).
- Focus on the final vowel of each word.
- Distinguish clearly between *maʿrifah* and *nakirah*.
- Experiment by rearranging words to observe shifts in emphasis.

## Visual Iʿrāb Analysis

### 1. Verbal Sentence (Jumlah Fiʿliyyah)

كَتَبَ الطَّالِبُ الدَّرْسَ

↓ ↓ ↓

(Verb) (Subject) (Object)

↓ ↓

(Marfūʿ) (Manṣūb)

### 2. Nominal Sentence (Jumlah Ismiyyah)

الطَّالِبُ مُجْتَهِدٌ

↓ ↓

(Subject) (Predicate)

↓ ↓
(Marfūʿ) (Marfūʿ)

**3. Sentence with an Adjective (Ṣifah)**

كَبِيرٌ الْجَدِيدُ الْبَيْتُ
↓ ↓ ↓
(Adjective)(Khabar) (Mubtadaʾ)
↓ ↓ ↓
(Marfūʿ) (Marfūʿ) (Marfūʿ)

**4. Sentence with an Idāfah (Possession)**

جَدِيدٌ الطَّالِبِ كِتَابُ
↓ ↓ ↓
(Khabar)(Muḍāf ilayh) (Mubtadaʾ)
↓ ↓ ↓
(Marfūʿ) (Majrūr) (Marfūʿ)

**Summary**

Arabic is not merely about word order — it is about the **function** each word plays within the structure of the sentence.

Once we understand *iʿrāb* and *taʿrīf,* we begin to perceive the **depth and elegance** hidden in Qurʾānic expressions.

---

## B. Nominal Sentences

*(al-Jumlah al-Ismiyyah – The Subject and Predicate)*

### 1. Definition

A **Nominal Sentence (Jumlah Ismiyyah)** is a sentence that begins with a **noun (ism)**. It is used to express a **state**, **quality**, or **identity** rather than an action. This structure describes a state, quality, or identity rather than an action.

### 2. Basic Structure

| Component | Arabic Term | Function |
|---|---|---|
| **Subject** | مُبْتَدَأ (*Mubtadaʾ*) | The subject of the sentence, usually definite (*maʿrifah*). |
| **Predicate** | خَبَر (*Khabar*) | Completes the meaning by describing or defining the subject. |

**Basic Examples:**

- عَلِيٌّ مُجْتَهِدٌ — *ʿAlī is diligent.*
- الْكِتَابُ جَدِيدٌ — *The book is new.*

### 3. Types of Mubtadaʾ

**Common Forms of Mubtadaʾ - (Actual grammatical types)**

| Type | Description | Example |
|---|---|---|
| Noun (ism ṣarīḥ) | Clear noun subject | عَلِيٌّ مُجْتَهِدٌ |
| Pronoun (ḍamīr) | Subject is a pronoun | هُوَ طَالِبٌ |

| Type | Description | Example |
|---|---|---|
| Verbal phrase (muʾawwal) | Verbal structure acting as a noun | أَنْ تَجْتَهِدَ خَيْرٌ |

In traditional grammar classes, you may hear additional terms describing variations of the mubtadaʾ.

These are not different grammatical types, but different **positions or structures** the mubtadaʾ may take.

**Important Variations You May Encounter - (Nuances students often hear in class)**

| Term | Meaning | Example | Note |
|---|---|---|---|
| Mubtadaʾ Muʾakhkhar | Delayed subject | فِي الْبَيْتِ رَجُلٌ | Subject comes after predicate |
| Maʿṭūf | Coordinated subject | زَيْدٌ وَخَالِدٌ حَاضِرَانِ | Two subjects joined by "and" |

## 4. Main Types of Khabar

| Type | Structure | Example |
|---|---|---|
| **1. Mufrad (مفرد)** | A single word, often an adjective or noun. | عَلِيٌّ مُجْتَهِدٌ |
| **2. Shibh al-Jumlah (شبه الجملة)** | A prepositional or adverbial phrase (*jar–majrūr* or *zarf*). | الْكِتَابُ عَلَى الطَّاوِلَةِ — "The book is on the table." |
| **3. Jumlah (جملة)** | A complete sub-sentence (nominal or verbal). | أَحْمَدُ أَبُوهُ مُهَنْدِسٌ — "Ahmad — his father is an engineer. ." |

## 5. Common Sentence Patterns

| No. | Mubtadaʾ | Khabar | Common Example | Qurʾānic Example | Structure |
|---|---|---|---|---|---|
| 1 | Ṣarīḥ | Mufrad | الْكِتَابُ جَدِيدٌ | اللَّهُ غَفُورٌ رَّحِيمٌ<br>*– al-Baqarah 2:173* | Simple subject + predicate |
| 2 | Ṣarīḥ | Shibh al-Jumlah | الْمَلَابِسُ فِي الْخِزَانَةِ | فِي قُلُوبِهِم مَرَضٌ<br>*– al-Baqarah 2:10* | Prepositional predicate |
| 3 | Ṣarīḥ | Jumlah | الطَّالِبُ أَبُوهُ طَبِيبٌ | اللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ<br>“Allah knows what is in the heavens.” | Nominal clause predicate |
| 4 | Muʾawwal | Mufrad | أَنْ تَصُومُوا أَفْضَلُ | أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ<br>*– Sabaʾ 34:46* | Verbal phrase as subject |
| 5 | Maʿṭūf | Mufrad | أَحْمَدُ وَخَالِدٌ مُهَنْدِسَانِ | | Compound subjects |
| 6 | Muʾakhkhar | Shibh al-Jumlah | فِي الْمَكْتَبَةِ كُتُبٌ | فِي السَّمَاءِ رِزْقُكُمْ<br>*– adh-Dhāriyāt 51:22* | Predicate precedes subject |
| 7 | Ḍamir | Mufrad | هُوَ كَرِيمٌ | هُوَ السَّمِيعُ الْبَصِيرُ<br>*– ash-Shūrā 42:11* | Pronoun + attribute |
| 8 | Ḍamir | Shibh al-Jumlah | هِيَ فِي الْحَدِيقَةِ | وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ<br>*— al-Ḥadīd 57:4* | Prepositional predicate |
| 9 | Ḍamir | Jumlah | هُمْ يَدْرُسُونَ فِي | وَهُوَ الَّذِي خَلَقَ | Verbal clause predicate |

| No. | Mubtadaʾ | Khabar | Common Example | Qurʾānic Example | Structure |
|---|---|---|---|---|---|
| | | | الْجَامِعَةِ | السَّمَاوَاتِ وَالْأَرْضَ – *al-Anʿām 6:101* | |

## 6. Nouns That Commonly Form Nominal Sentences

### A. Demonstrative Nouns (Ism Isyārah – اسم الإشارة)

Used to refer to something near or far.
They can serve as the *mubtadaʾ* or as part of the *khabar*.

| Form | Meaning | Common Example | Qurʾānic Example |
|---|---|---|---|
| هَذَا | this (masculine, near) | هَذَا الْكِتَابُ نَافِعٌ | ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ – *al-Baqarah 2:2* |
| هَذِهِ | this (feminine, near) | هَذِهِ السَّمَاءُ جَمِيلَةٌ | هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ – *ar-Raḥmān 55:43* |
| ذَلِكَ | that (masculine, far) | ذَلِكَ الْوَلَدُ ذَكِيٌّ | ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ – *al-Ḥajj 22:10* |
| تِلْكَ | that (feminine, far) | تِلْكَ الْمَدِينَةُ كَبِيرَةٌ | تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ – *Yūnus 10:1* |

**Note:**
The *ism isyārah* often acts as the *mubtadaʾ*, while the following noun explains it (*badal or explanatory noun*).

### B. Relative Nouns (Ism Mawṣūl – الاسم الموصول)

Used to connect a clause with a descriptive phrase (*ṣilah mawṣūl*).

| Form | Meaning | Common Example | Qurʾānic Example |
|---|---|---|---|
| الَّذِي | who / that (masculine) | الَّذِي يَدْرُسُ نَاجِحٌ | اللَّهُ الَّذِي خَلَقَكُمْ — *ar-Rūm 30:40* |
| الَّتِي | who / that (feminine) | الَّتِي كَتَبَتْ مُجْتَهِدَةٌ | وَالَّتِي أَحْصَنَتْ فَرْجَهَا — *al-Anbiyāʾ 21:91* |
| الَّذِينَ | those who (plural) | الَّذِينَ يَجْتَهِدُونَ يُفْلِحُونَ | الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ — *al-ʿAṣr 103:3* |

**Note:**
The phrase following the ism mawṣūl is called the ṣilah mawṣūl, and it completes the meaning of the relative noun.

## C. Pronouns (Ḍamīr – الضمير)

| Type | Common Example | Qurʾānic Example |
|---|---|---|
| **Detached (Munfaṣil)** | هُوَ فِي الْبَيْتِ — “He is in the house.” | هُوَ الْأَوَّلُ وَالْآخِرُ — *al-Ḥadīd 57:3* |
| **Attached (Muttasil)** | كِتَابُهُ جَدِيدٌ — “His book is new.” | رَبُّنَا اللَّهُ — *Fuṣṣilat 41:30* |
| **Detached (Plural)** | نَحْنُ الْمُسْلِمُونَ — “We are Muslims.” | نَحْنُ نَرْزُقُكُمْ — *al-Ḥijr 15:20* |
| **Attached (Feminine)** | بَيْتُهَا كَبِيرٌ — “Her house is big.” | إِيَّاكَ نَعْبُدُ — *al-Fātiḥah 1:5* |

## D. Adjectives (Naʿt) & Possessive Constructions (Idāfah)

| Type | Function | Example | Meaning |
|---|---|---|---|
| **Naʿt (Adjective)** | Describes the noun before it | الطَّالِبُ الْمُجْتَهِدُ نَاجِحٌ | The diligent student is successful. |

| Type | Function | Example | Meaning |
|---|---|---|---|
| **Idāfah (Possession)** | Indicates ownership or association | كِتَابُ الْمُعَلِّمِ نَافِعٌ | The teacher's book is beneficial. |

## 7. Quick Analysis Exercise

Identify the *mubtadaʾ* and *khabar* in each of the following:

1. هَذَا الْبَيْتُ جَمِيلٌ
2. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ مُؤْمِنُونَ
3. الطَّالِبُ الْمُجْتَهِدُ مَحْبُوبٌ
4. فِي الْمَسْجِدِ رَجُلٌ
5. هُوَ السَّمِيعُ الْبَصِيرُ

## 8. Summary of Key Principles

1. A **Nominal Sentence** begins with a **noun (ism)**.
2. The *mubtadaʾ* must be **definite (maʿrifah)**, except when context allows indefiniteness.
3. The *khabar* completes the meaning and may be a single word, a phrase, or a full clause.
4. Nouns such as *Ism Isyārah*, *Ism Mawṣūl*, *Ḍamīr*, *Naʿt*, and *Idāfah* enrich sentence variety and flow.
5. In the **Qurʾān**, the structure of *Mubtadaʾ–Khabar* expresses both **eloquence (balāghah)** and **precision of divine meaning**.

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## C. Verbal Sentences

*(al-Jumlah al-Fiʿliyyah – The Verb and Its Doer)*

### 1. Definition

A **Verbal Sentence (Jumlah Fiʿliyyah)** begins with a **verb (fiʿl)**. It is used to describe an **action**, **event**, or **command** — whether something has occurred, is happening, or will happen.

In the Qur'an, this structure is often used to:

- Depict **active and recurring actions** of Allah,
- Express **commands and prohibitions**,
- Narrate **events and stories** of the Prophets,
- Illustrate **movement, change, and outcome** within Allah's creation.

### 2. Basic Structure

**Fiʿl (Verb)** + **Fāʿil (Doer)** + *(Mafʿūl bih – Object)*

| Component | Arabic Term | Function |
|---|---|---|
| **Verb** | فِعْل (*Fiʿl*) | Expresses the action |
| **Doer** | فَاعِل (*Fāʿil*) | Performs the action |
| **Object** | مَفْعُول بِهِ (*Mafʿūl bih*) | Receives the action |

**Examples:**

- كَتَبَ الطَّالِبُ الدَّرْسَ — *The student wrote the lesson.*
- يَكْتُبُ الطَّالِبُ الدَّرْسَ — *The student is writing the lesson.*

### 3. Two Types of Verbs: Mutaʿaddī and Lāzim

| Aspect | Fiʿl Mutaʿaddī (Transitive) | Fiʿl Lāzim (Intransitive) |
|---|---|---|
| **Meaning** | Requires an object to complete its sense | Does not require an object |
| **Structure** | Fiʿl + Fāʿil + Mafʿūl bih | Fiʿl + Fāʿil only |
| **Example** | ضَرَبَ زَيْدٌ عَمْرًا — *Zayd struck ʿAmr.* | ذَهَبَ زَيْدٌ — *Zayd went.* |

**Tip:**

Ask *"whom?"* (مَنْ؟) or *"what?"* (مَاذَا؟) to determine whether the verb is **transitive (mutaʿaddī)** or **intransitive (lāzim).**

## 4. Forms of the Verb

### C.1 Fiʿl Māḍī (Past Tense)

*(الفعل الماضي)*

**Usage:** Refers to completed or past actions.
**Form:** Usually ends with *fatḥah* and has no prefix letters.

| No. | Structure | Common Example | Qur'ānic Example |
|---|---|---|---|
| 1 | Fiʿl + Fāʿil + Mafʿūl bih | كَتَبَ الطَّالِبُ الدَّرْسَ | خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ — *al-Baqarah 2:29* |
| 2 | Fiʿl + Fāʿil + Double Object | أَعْطَى الْوَلَدُ الرَّجُلَ الْكِتَابَ | وَآتَيْنَا مُوسَى الْكِتَابَ — *al-Baqarah 2:87* |
| 3 | Fiʿl + Fāʿil + Prepositional Phrase | وَضَعَ الْكِتَابَ عَلَى الطَّاوِلَةِ | جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا — *al-Baqarah 2:22* |

### Complex Sentence Example (with Ism Mawṣūl):

قَرَأَ الَّذِي حَضَرَ الْحَفْلَةَ الْقَصِيدَةَ — *The one who attended the event recited the poem.*

Qur'an: وَآتَيْنَا الَّذِينَ آمَنُوا أَجْرَهُمْ — *al-ʿAnkabūt 29:7.*

## C.2 Fiʿl Muḍāriʿ (Present & Future Tense)

*(الفعل المضارع)*

**Usage:** Describes ongoing, habitual, or future actions.

**Form:** Begins with one of the four letters – أ، ن، ي، ت (*anaītu* rule).

| No. | Structure | Common Example | Qur'ānic Example |
|---|---|---|---|
| 1 | Fiʿl + Fāʿil + Mafʿūl bih | يَكْتُبُ الطَّالِبُ الدَّرْسَ | يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ — *al-Baqarah 2:185* |
| 2 | Fiʿl + Fāʿil + Mafʿūl Muṭlaq | يَقْرَأُ الطَّالِبُ الْقُرْآنَ قِرَاءَةً جَمِيلَةً | |
| 3 | Fiʿl + Fāʿil + Ẓarf / Jar–Majrūr | يَذْهَبُ الطَّالِبُ إِلَى الْمَدْرَسَةِ | |

### Complex Example (Conditional Clause):

يَكْتُبُ الطَّالِبُ إِذَا جَاءَ إِلَى الْفَصْلِ — *The student writes when he comes to class.*

Qur'an: وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ — *al-Aʿrāf 7:204.*

## C.3 Fiʿl Amr (Imperative Verb)

*(فِعْلُ الأَمْرِ)*

**Usage:** Gives commands, requests, or guidance.
**Form:** Derived from the *fiʿl muḍāriʿ* without its prefix, and built on *sukūn* (majzūm form).

| No. | Structure | Common Example | Qur'ānic Example |
|---|---|---|---|
| 1 | Fiʿl + Mafʿūl bih | اُكْتُبِ الدَّرْسَ يَا طَالِبُ<br>*– Write the lesson, student!* | وَأَقِيمُوا الصَّلَاةَ<br>*– al-Baqarah 2:43* |

| No. | Structure | Common Example | Qur’ānic Example |
|---|---|---|---|
| 2 | Fiʿl + Mafʿūl Lahu (Purpose) | اُكْتُبِ الدَّرْسَ لِلْفَائِدَةِ<br>*– Write the lesson for benefit.* | وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ<br>*– al-Baqarah 2:189* |
| 3 | Fiʿl + Ḥāl (State) | اُكْتُبِ الدَّرْسَ مُبْتَسِمًا<br>*– Write the lesson smiling.* | وَاذْكُرْ رَبَّكَ كَثِيرًا<br>*– Āl ʿImrān 3:41* |

**Note:**
The subject of the imperative is an implied pronoun (you).
The kasrah at the end of اُكْتُبِ appears to avoid the meeting of two sukūns when the verb is followed by a word beginning with hamzat al-waṣl, such as الدَّرْسَ.

## Complex Example (with Ism Mawṣūl):

أُعْطِ الَّذِي يَجْتَهِدُ جَائِزَةً — *Give a prize to the one who strives.*

Qur’an: فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ — *an-Nisāʾ 4:3.*

## 5. Complex Sentences with Connectors

| Type | Function | Common Example | Qurʾānic Example |
|---|---|---|---|
| **A. Ism Mawṣūl (Relative Noun)** | Links the main sentence with a descriptive clause | الَّذِي كَتَبَ الرِّسَالَةَ مُهَنْدِسٌ<br>*– The one who wrote the letter is an engineer.* | الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ<br>*– al-Baqarah 2:262* |
| **B. Ḥarf ʿAṭf (Conjunction)** | Joins two verbs or sentences | كَتَبَ الطَّالِبُ الدَّرْسَ ثُمَّ ذَهَبَ<br>*– The student wrote* | وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ<br>*– al-Baqarah 2:43* |

| Type | Function | Common Example | Qurʾānic Example |
|---|---|---|---|
| | | *the lesson, then left.* | |
| **C. ʿAdawāt al-Sharṭ (Conditional Particle)** | Expresses cause–effect or conditional meaning | إِذَا جَاءَ الصَّيْفُ سَافَرْنَا<br>*– When summer comes, we travel.* | إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ —<br>*Muḥammad 47:7* |

## 6. Practice Exercise

**A. Fill in the blanks:**

1. الَّذِي _____ الْحَدِيقَةَ يَلْعَبُ (يَدْخُلُ / دَخَلَ) _____
2. مُحَمَّدٌ وَ _____ أَخُوهُ (يَدْرُسُ / دَرَسَ) _____
3. إِذَا _____ الْوَقْتَ (اِذْهَبْ / يَذْهَبُ) _____

**B. Build sentences using:**

1. يَكْتُبُ + الَّذِي + حَضَرَ
2. اِقْرَأْ + إِذَا + جَلَسْتَ
3. ذَهَبَ + ثُمَّ + رَجَعَ

## 7. Key Summary

1. **Fiʿl Māḍī** – expresses **completed actions** in the past.
2. **Fiʿl Muḍāriʿ** – describes **ongoing, habitual, or future** actions.
3. **Fiʿl Amr** – conveys **commands, requests, or supplications**.
4. **Relative nouns**, **conjunctions**, and **conditional particles** make sentences **richer and more connected in meaning**.
5. In the **Qur'an**, verbal structures often reflect **Divine power, mercy, and the law of cause and consequence** in creation.

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## D. Verbs with Two Objects

*(al-Afʿāl allatī tataʿaddā ilā mafʿūlayn)*

### 1. Definition and Structure

In Arabic, certain verbs require **two objects** to complete their meaning. They are commonly used with verbs that convey meanings such as **giving**, **teaching**, **informing**, **granting**, or **sending**.

**Basic Structure:**

**Verb (Fiʿl) + Doer (Fāʿil) + First Object (Recipient) + Second Object (Thing/Information)**

**Example:**

أَعْطَى الْمُعَلِّمُ الطَّالِبَ كِتَابًا

*"The teacher gave the student a book."*

- **الطَّالِبَ** → *First Object (Recipient)*
- **كِتَابًا** → *Second Object (What is given)*

**Common verbs of this type:**

أَعْطَى (to give), عَلَّمَ (to teach), أَخْبَرَ (to inform), مَنَحَ (to grant), أَرْسَلَ (to send)

### 2. Structural Comparison

| Verb Type | Structure | Example |
|---|---|---|
| One-object verb | Fiʿl + Fāʿil + Mafʿūl | كَتَبَ الطَّالِبُ الدَّرْسَ |
| Two-object verb | Fiʿl + Fāʿil + Mafʿūl 1 + Mafʿūl 2 | أَعْطَى الْمُعَلِّمُ الطَّالِبَ كِتَابًا |

**Key Learning Rule**
Ask two questions:

| Question | Leads to |
|---|---|
| To whom? | Mafʿūl 1 |
| What? | Mafʿūl 2 |

**Example:**
أَعْطَى الْمُعَلِّمُ الطَّالِبَ كِتَابًا

- To whom? → الطَّالِبَ
- What? → كِتَابًا

## 3. Comprehensive Examples Table

| No. | Verb | Meaning | Mafʿūl 1 (Recipient) | Mafʿūl 2 (Thing/Concept) | Example Sentence |
|---|---|---|---|---|---|
| 1 | أَعْطَى | to give | person receiving | thing given | أَعْطَى الْمُعَلِّمُ الطَّالِبَ كِتَابًا |
| 2 | مَنَحَ | to grant | recipient | gift/award | مَنَحَتِ الْمَدْرَسَةُ الطَّالِبَ جَائِزَةً |
| 3 | وَهَبَ | to bestow | recipient | gift | وَهَبَ الأَبُ ابْنَهُ هَدِيَّةً |
| 4 | عَلَّمَ | to teach | learner | knowledge | عَلَّمَ اللهُ آدَمَ الأَسْمَاءَ |
| 5 | دَرَّسَ | to teach (causative) | student | subject | دَرَّسَ الأُسْتَاذُ الطُّلَّابَ النَّحْوَ |

| No. | Verb | Meaning | Mafʿūl 1 (Recipient) | Mafʿūl 2 (Thing/Concept) | Example Sentence |
|---|---|---|---|---|---|
| 6 | كَسَا | to clothe | person | garment | كَسَا الرَّجُلُ الْفَقِيرَ ثَوْبًا |
| 7 | أَلْبَسَ | to dress | person | garment | أَلْبَسَتِ الأُمُّ الطِّفْلَ قَمِيصًا |
| 8 | سَمَّى | to name | person/thing | name | سَمَّى الأَبُ الطِّفْلَ مُحَمَّدًا |
| 9 | جَعَلَ | to make/appoint | object | new state/role | جَعَلَ اللَّهُ اللَّيْلَ سَكَنًا |
| 10 | اتَّخَذَ | to take as | object | role/status | اتَّخَذَ الرَّجُلُ الصِّدْقَ شِعَارًا |

## 4. Categories of Two-Object Verbs

### A. Verbs of Giving (Fiʿl al-ʿAṭāʾ – أفعال العطاء)

These denote the act of **giving or granting** something tangible or symbolic.

**Common verbs:** أَعْطَى, مَنَحَ, وَهَبَ, أَرْسَلَ

**Example (Complex Sentence):**

أَعْطَى الَّذِي انْتَبَهَ فِي الصَّفِّ الطَّالِبَ كِتَابًا جَدِيدًا

*“The teacher gave a new book to the student who paid attention in class.”*

**Qurʾānic Example:**

وَآتَيْنَا الَّذِينَ آمَنُوا أَجْرَهُمْ — *al-ʿAnkabūt 29:7*

### B. Verbs of Teaching (Fiʿl al-Taʿlīm – أفعال التعليم)

These verbs describe the **transfer of knowledge or understanding**.

**Common verbs:** عَلَّمَ, دَرَّسَ, أَفْهَمَ, بَيَّنَ

**Example (Complex Sentence):**

عَلَّمَ الْمُعَلِّمُ الطُّلَّابَ الْعِلْمَ النَّافِعَ إِذَا حَضَرَ الدَّرْسَ

*“The teacher taught the students beneficial knowledge when they attended class.”*

**Qurʾānic Example:**

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا — *al-Baqarah 2:31*

## C. Verbs of Informing (Fiʿl al-Ikhbār – أفعال الإخبار)

Used to express **communication or conveying of information**.

**Common verbs:** أَخْبَرَ, أَعْلَمَ, بَلَّغَ, نَبَّأَ

**Example (Complex Sentence):**

أَخْبَرَ الْأَبُ فِي الْمَسَاءِ الْأَوْلَادَ بِالْخَبَرِ السَّارِّ

*“The father informed his children of the good news in the evening.”*

**Qurʾānic Example:**

وَأَعْلَمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ — *al-Anbiyāʾ 21:80*

## 5. Complex Sentence Patterns (With Two Objects)

Two-object sentences can be expanded with **relative clauses**, **conjunctions**, and **adverbial phrases** — allowing greater naturalness and depth in meaning.

## A. With Relative Clause (Ism Mawṣūl)

**Structure:**

Fiʿl + Fāʿil + First Object (Relative Clause) + Second Object

**Examples:**

1. أَعْطَى الْمُدِيرُ الَّذِي اجْتَهَدَ جَائِزَةً قَيِّمَةً

   *“The director gave a valuable prize to the one who strived.”*

2. عَلَّمَ الْمُعَلِّمُ الَّذِينَ حَضَرُوا دَرْسًا جَدِيدًا

   *“The teacher taught a new lesson to those who attended.”*

3. أَخْبَرْتُ الَّتِي سَأَلَتْ الْجَوَابَ الصَّحِيحَ

   *“I informed the woman who asked the correct answer.”*

**Qurʾānic Example:**

فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ — *al-Ḥadīd 57:27*

→ Fiʿl: 1 | فَآتَيْنَاst Object: 2 | الَّذِينَ آمَنُوا مِنْهُمْnd Object: أَجْرَهُمْ

## B. With Conjunction (Ḥurūf al-ʿAṭf – وَ / ثُمَّ)

**Structure:**

Fiʿl + Fāʿil + Mafʿūl 1 + وَ / ثُمَّ + Fiʿl + Mafʿūl 2

**Examples:**

1. عَلَّمَ الْمُعَلِّمُ الطُّلَّابَ وَأَعْطَاهُمْ كُتُبًا

   *"The teacher taught the students and gave them books."*

2. أَخْبَرَ الْأَبُ الْأَوْلَادَ ثُمَّ نَصَحَهُمْ

   *"The father told his children, then advised them."*

**Qurʾānic Example:**

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا — *an-Nisāʾ 4:113*

→ Fiʿl 1: عَلَّمَكَ | Object 1: (ك) | Object 2: مَا لَمْ تَكُن تَعْلَمُ

## C. With Adverbial Phrase (Ẓarf / Jar–Majrūr)

**Structure:**

Fiʿl + Fāʿil + Place/Time + Mafʿūl 1 + Mafʿūl 2

**Examples:**

1. أَخْبَرَ الْأَبُ فِي الْمَسَاءِ الْأَوْلَادَ بِالْخَبَرِ السَّارِّ

   *"The father told the children the good news in the evening."*

2. مَنَحَتِ الْمَدْرَسَةُ فِي نِهَايَةِ الْعَامِ الطُّلَّابَ جَوَائِزَ

   *"The school awarded prizes to the students at the end of the year."*

**Qurʾānic Example:**

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا — *al-Baqarah 2:31*

→ Fiʿl: عَلَّمَ | Object 1: آدَمَ | Object 2: الْأَسْمَاءَ

## D. Combined Pattern (Relative Clause + Conjunction)

**Structure:**

Fiʿl + Fāʿil + Relative Clause (Plural) + Conjunction + Second Clause

**Example:**

عَلَّمَ الْمُعَلِّمُ الَّذِينَ نَجَحُوا وَالَّذِينَ تَأَخَّرُوا دُرُوسًا مُخْتَلِفَةً

*"The teacher taught different lessons to those who passed and those who fell behind."*

**Qurʾānic Example:**

وَآتَيْنَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي — *al-ʿAnkabūt 29:58*

*"And We granted to those who believed and did righteous deeds gardens beneath which rivers flow."*

**Learning Note:**

In all cases:

- **First Object (Mafʿūl 1)** → the **recipient** of the action.
- **Second Object (Mafʿūl 2)** → the **thing, gift, or information** being given or conveyed.
  This dual-object structure is common in Qur'anic language to portray divine **grace, revelation, and knowledge** bestowed by Allah upon His servants.

## 6. Key Summary

1. **Structure:** Fiʿl + Recipient (Mafʿūl 1) + Thing/Message (Mafʿūl 2)
2. **Verbs of Giving:** أَعْطَى, مَنَحَ, وَهَبَ
3. **Verbs of Teaching:** عَلَّمَ, أَفْهَمَ, دَرَّسَ
4. **Verbs of Informing:** أَخْبَرَ, بَلَّغَ, أَعْلَمَ
5. **Expanded Patterns:** Can include *relative clauses*, *conjunctions*, or *adverbial phrases*.

6. **In the Qur’an:** Such structures beautifully express **the giving of knowledge, guidance, and blessings** from Allah to His servants.

## Mastery Tips

- Begin practice with frequent Qurʾānic verbs like أَعْطَى and عَلَّمَ.
- Identify the two objects by asking:
  - *“To whom?”* → Mafʿūl 1
  - *“What was given/taught/informed?”* → Mafʿūl 2
- Observe how conjunctions and conditional particles connect ideas seamlessly in Arabic.

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## E. Objects and Complements

*Completing the Verbal Sentence (Jumlah Fiʿliyyah)*

### 1. Definition

In Arabic, a **verb (fiʿl)** often requires one or more **complements** to complete its meaning.

These complements are known collectively as **al-mafʿūlāt (objects)** — elements that appear in the **accusative case (manṣūb)**, marked by the final fatḥah vowel.

### 2. The Five Main Types of Objects

| Type of Object | Guiding Question | Function | Simple Example |
|---|---|---|---|
| **المفعول به** (Direct Object) | What? (ماذا؟) | Receives the action directly | قَرَأَ الدَّرْسَ — *He read the lesson* |
| **المفعول المطلق** (Cognate / Emphatic Object) | How? (كيف؟) | Reinforces the type or manner of action | ضَحِكَ ضَحِكًا — *He laughed a laugh* |
| **المفعول فيه** (Adverbial of Time/Place) | When? / Where? (متى؟ / أين؟) | Indicates time or place | سَافَرَ يَوْمَ الجُمُعَةِ "He travelled on Friday." |
| **المفعول له** (Purpose Object) | Why? (لماذا؟) | Expresses purpose or reason | ذَهَبْتُ طَلَبًا — *I went seeking...* |
| **المفعول معه** (Accompaniment Object) | With whom? (مَعَ مَنْ؟) | Denotes accompaniment or togetherness | سِرْتُ وَصَدِيقِي — *I walked with my friend* |

## 3. Detailed Examples

### A. Maf'ūl Bih (Direct Object – المفعول به)

#### 1. The Direct Object (al-Maf'ūl Bihi al-Ṣarīḥ — المفعول به الصريح)

The **direct object** is the noun upon which the action of the verb falls. It receives the effect of the verb and is **always in the accusative case (manṣūb)**.

**Example 1**

أَكْرَمَ الْمُعَلِّمُ الطَّالِبَ

*"The teacher honoured the student."*

- الْمُعَلِّمُ — the doer of the action (subject).
- الطَّالِبَ — the direct object, because the honouring falls upon him.
- It appears with a **fatḥah**, indicating the **accusative case**.

**Example 2**

أَخَذَ مُحَمَّدٌ الدَّرْسَ

*"Muhammad took the lesson."*

- مُحَمَّدٌ — the subject.
- الدَّرْسَ — the direct object (the thing he took).
- It is **manṣūb** with a visible fatḥah.

**How to Identify the Direct Object?**

Ask the question:

مَاذَا؟ — *"What (was done)?"*

Application

قَرَأَ مُحَمَّدٌ الدَّرْسَ

*“Muhammad read the lesson.”*

Ask: مَاذَا قَرَأَ؟ — *“What did he read?”*

Answer: الدَّرْسَ

→ This is the **direct object**.

| Example | Qurʾānic Example | Analysis |
|---|---|---|
| قَرَأَ الطَّالِبُ الدَّرْسَ<br>*– The student read the lesson* | وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا<br>*– al-Baqarah 2:31* | آدَمَ — first object (receiver), الْأَسْمَاءَ — second object (thing taught) |
| كَتَبَ الْكَاتِبُ الرِّسَالَةَ<br>*– The writer wrote the letter* | اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ<br>*– al-ʿAnkabūt 29:45* | مَا أُوحِيَ — direct object “what was revealed” |

## B. Mafʿūl Muṭlaq (Cognate / Emphatic Object – المفعول المطلق)

A verbal noun (**maṣdar**) derived from the same verb, used to **emphasize** or **describe** the action.

The **absolute object** is:
**A noun in the accusative case (manṣūb)** that comes **from the same root/wording as the verb**, and it is used to **emphasize**, **clarify**, or **specify the type** of the action.

**Definition**
It is a **maṣdar** (verbal noun) derived from the same wording as the verb, mentioned after it.
It can be used for:

1. **Emphasis (ta’kīd)**
2. **Clarification of type (bayān al-naw‘)**
3. **Clarification of number (bayān al-‘adad)**

**Examples**

**1. For Emphasis (التأكيد)**

**شَرِبْتُ شُرْبًا**

“I drank — drinking (i.e., I truly drank).”

Here, **شُرْبًا** is used to **emphasize** the action.

**2. From the same root as the verb**
(arrow in the image shows: *from the same wording as the verb*)
Example:

**ضَرَبَ ضَرْبًا**

“He struck a striking.”

→ The maṣdar **ضَرْبًا** is derived from the verb **ضَرَبَ**.

**3. For specifying the type (بيان النوع)**

**شَرِبْتُ شُرْبًا هَنِيئًا**

“I drank a pleasant kind of drinking.”

Here, **هَنِيئًا** clarifies the **type/quality** of the action.

| Example | Qurʾānic Example | Analysis |
|---|---|---|
| ضَحِكَ ضَحِكًا عَالِيًا<br>*– He laughed loudly* | وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا<br>*– an-Nisāʾ 4:164* | تَكْلِيمًا — verbal noun reinforcing the act of speaking |
| جَرَى جَرْيًا سَرِيعًا | سَبِّحْهُ تَسْبِيحًا | تَسْبِيحًا — intensifies the |

| Example | Qurʾānic Example | Analysis |
|---|---|---|
| *– He ran quickly* | *– al-Insān 76:26* | command “glorify” |

## C. Mafʿūl Fīhi (Adverbial of Time or Place – المفعول فيه)

Indicates **when** or **where** the action occurs.

It is a **noun in the accusative case (manṣūb)** that indicates the **time** or **place** in which the action occurs.

The noun must be a place or a time **with a specific meaning**, and it answers the implied meaning of **“in” (في)**.

| Example | Qurʾānic Example | Analysis |
|---|---|---|
| سَافَرَ يَوْمَ الْجُمُعَةِ<br>*– He travelled on Friday* | خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ<br>*— al-Aʿrāf 7:54* | فِي سِتَّةِ أَيَّامٍ — denotes time |
| جَلَسَ أَمَامَ الْمُعَلِّمِ<br>*– He sat before the teacher* | وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ<br>*– az-Zukhruf 43:84* | فِي السَّمَاءِ — denotes place |

## D. Mafʿūl Lahu (Purpose Object – المفعول لأجله)

Shows **the cause or purpose** behind an action.

It is a **noun in the accusative case (manṣūb)** that explains **the reason or motive** for which the action is done.

The **action of the verb**, the **doer**, and the **object** must all share the **same motivation**.
**Example**

دَرَسْتُ طَلَبًا لِلْعِلْمِ

“I studied in pursuit of knowledge.”

→ The word لِلْعِلْمِ is the **maf‘ūl li-ajlih**, explaining the purpose of the action.

| Example | Qurʾānic Example | Analysis |
|---|---|---|
| ذَهَبْتُ طَلَبًا لِلْعِلْمِ<br>*– I went in pursuit of knowledge* | وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ<br>*– adh-Dhāriyāt 51:56* | لِيَعْبُدُونِ — purpose of creation |
| دَرَسَ رَغْبَةً فِي النَّجَاحِ<br>*– He studied out of desire for success* | لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ<br>*– aṭ-Ṭalāq 65:12* | لِتَعْلَمُوا — purpose clause “so that you may know” |

## E. Mafʿūl Maʿah (Accompaniment Object – المفعول معه)

Indicates **association or companionship** in performing the action.

It is a **noun in the accusative case (manṣūb)** that comes **after the particle “وَ” (wa)** meaning *“together with / along with”*, and it indicates something that **accompanies the action** of the verb, but **not as a shared doer** of the action.

**Explanation**

- It comes after وَ known as وَ الْمُعِيَّة (the “wa” of accompaniment).
- It shows that the action occurs **together with** another thing or person, but **that second thing is not performing the verb**.

**Example - Mafʿūl Maʿah Example**
**Arabic:**
سَارَ القِطَارُ وَالطَّائِرَ

**Meaning:**
“The train moved along with the plane.”

**Why is الطَّائِرَ a Mafʿūl Maʿah?**

- سَارَ → the verb (moved)
- القِطَارُ → the doer of the action (subject, marfūʿ)
- وَالطَّائِرَ → the accompaniment (manṣūb)

Key observation:

- القِطَارُ has **ḍammah** → subject
- الطَّائِرَ has **fatḥah** → accusative

So:

- The train is the one performing the action.
- The plane is **not** a second subject.
- It is only mentioned as something accompanying the event.

**Compare with the Conjunction Meaning**
If the sentence were:
سَارَ القِطَارُ وَالطَّائِرُ
Then:

- القِطَارُ → subject
- الطَّائِرُ → second subject (also marfūʿ)

Meaning:
**“The train and the plane moved.”**
(Both are doing the action.)

**Core Rule**

| Form | Case of second noun | Meaning | Function |
|---|---|---|---|
| سَارَ القِطَارُ وَالطَّائِرُ | marfūʿ (ـُ) | The train and the plane moved | Conjunction (ʿaṭf) |
| سَارَ القِطَارُ وَالطَّائِرَ | manṣūb (ـَ) | The train moved along with the plane | Mafʿūl maʿah |

**Key Insight**
A single vowel changes the meaning:

- ـُ **(ḍammah)** → second subject
- ـَ **(fatḥah)** → accompaniment (mafʿūl maʿah)

So Arabic expresses **two different meanings** with just one vowel.

| Example | Qurʾānic Example | Analysis |
|---|---|---|
| سِرْتُ وَالنَّهْرَ<br>"I walked along the river." | فَأَسْرِ بِعِبَادِي لَيْلًا<br>– *ad-Dukhān 44:23* | بِعِبَادِي — jar–majrūr showing "with My servants" |
| جَلَسَ وَصَدِيقَهُ<br>*– He sat with his friend* | وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ<br>*– al-Ḥadīd 57:4* | مَعَكُمْ — denotes accompaniment |

## 4. Examples of Complex Sentences

**A. With Relative Clause:**
أَعْطَى الَّذِي اجْتَهَدَ الطَّالِبَ جَائِزَةً فِي الْحَفْلِ تَشْجِيعًا
*"He gave the student who strived a prize at the ceremony as encouragement."*

**B. With Conjunction:**
ذَهَبَ الطَّالِبُ إِلَى الْمَكْتَبَةِ صَبَاحًا وَصَدِيقَهُ طَلَبًا لِلْعِلْمِ

*“The student went to the library in the morning with his friend to seek knowledge.”*

**C. With Multiple Objects Combined:**

قَرَأَ الطَّالِبُ الْقُرْآنَ قِرَاءَةً جَمِيلَةً فِي الْمَسْجِدِ رَغْبَةً فِي الْأَجْرِ

*“The student recited the Qur’an beautifully in the mosque, desiring reward.”*

## 5. Sentence Analysis Strategy

**Step-by-step method** to identify objects in a sentence:

1. Locate the **verb (fiʿl)**.
2. Ask the **five guiding questions** below.

| Question | Type of Object | Example |
|---|---|---|
| مَاذَا؟ (*What?*) | Mafʿūl bih | الدَّرْسَ |
| كَيْفَ؟ (*How?*) | Mafʿūl muṭlaq | قِرَاءَةً |
| مَتَى؟ / أَيْنَ؟ (*When? / Where?*) | Mafʿūl fīhi | صَبَاحًا / فِي الْمَسْجِدِ |
| لِمَاذَا؟ (*Why?*) | Mafʿūl lahu | طَلَبًا |
| مَعَ مَنْ؟ (*With whom?*) | Mafʿūl maʿah | وَصَدِيقِي |

**Example Analysis:**

ذَهَبَ الطَّالِبُ إِلَى الْمَكْتَبَةِ صَبَاحًا طَلَبًا لِلْكِتَابِ

→

- **الطَّالِبُ** — *Subject (Fāʿil)*
- **الْمَكْتَبَةِ** — *Mafʿūl fīhi (Place)*
- **صَبَاحًا** — *Mafʿūl fīhi (Time)*

- طَلَبًا — *Mafʿūl lahu (Purpose)*

## 6. Practice Exercises

**A. Identify the object types:**

1. كَتَبَ الرِّسَالَةَ بِدِقَّةٍ لِلتَّوْضِيحِ
2. سَافَرَ وَأَهْلَهُ يَوْمَ الْجُمُعَةِ زِيَارَةً لِلأَقَارِبِ
3. قَرَأَ الْكِتَابَ قِرَاءَةً سَرِيعَةً فِي الْحَدِيقَةِ

**B. Construct sentences using:**

1. Mafʿūl bih + Mafʿūl fīhi + Mafʿūl lahu
2. Mafʿūl muṭlaq + Mafʿūl maʿah
3. Double Mafʿūl bih + Mafʿūl fīhi

## 7. Key Summary

1. All objects appear in the **accusative form (manṣūb)**.
2. **Mafʿūl bih** – direct object of the action.
3. **Mafʿūl muṭlaq** – emphasizes or clarifies the action.
4. **Mafʿūl fīhi** – denotes **time or place**.
5. **Mafʿūl lahu** – indicates **reason or purpose**.
6. **Mafʿūl maʿah** – expresses **accompaniment**.
7. These may combine in a single sentence, creating **complete, elegant, and meaningful expressions**.

**Tip:**
Use the **five basic questions** as your quick reference to recognize each object type accurately.

## Summary Table: The Five Types of Mafʿūl (Objects) in Arabic

| Type of Object | Arabic Term | Brief Definition | Primary Marker | Arabic Example | Translation |
|---|---|---|---|---|---|
| **1. Direct Object** | المفعول به (al-maf‘ūl bihi) | A noun in the accusative that receives the **action of the verb**. | Manṣūb (fatḥah) | أَكْرَمْتُ الطَّالِبَ | “I honoured the student.” |
| **2. Absolute Object** | المفعول المطلق (al-maf‘ūl al-muṭlaq) | A verbal noun derived from **the same root as the verb**, used for **emphasis**, **type**, or **number**. | Manṣūb | ضَرَبْتُهُ ضَرْبًا | “I struck him a blow.” |
| **3. Object of Purpose** | المفعول لأجله (al-maf‘ūl li-ajlih) | A noun in the accusative that expresses the **reason or purpose** for which the action is done. | Manṣūb | جِئْتُ طَلَبًا لِلْعِلْمِ | “I came seeking knowledge.” |
| **4. Object of Accompaniment** | المفعول معه (al-maf‘ūl ma‘ahu) | A noun in the accusative that follows وَ **of accompaniment**, showing something that **occurs alongside** the action (without being the doer). | Manṣūb | سَارَ القِطَارُ وَالطَّائِرَ | “The train moved together with the plane.” |
| **5. Adverbial Object (Time/Place)** | المفعول فيه (الظرف) (al-maf‘ūl fīh / al- | A noun in the accusative indicating the **time** or **place** where the action occurs. | Manṣūb | سَافَرْتُ لَيْلًا | “I travelled at night.” |

| Type of Object | Arabic Term | Brief Definition | Primary Marker | Arabic Example | Translation |
|---|---|---|---|---|---|
| | ẓarf) | | | | |

**Quick Memory Notes**

- All five types of objects are **manṣūb** (fatḥah as the main marker).
- They are distinguished by **function**, not by form.
- The **absolute object** is the only one derived from the verb's **own maṣdar**.
- The **object of accompaniment** always follows the special وَ meaning *"with"*.
- The **adverbial object** refers only to **time** or **place**.

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## F. Phrase Structures (Shibh al-Jumlah)

### 1. Definition

Shibhul Jumlah refers to a prepositional or adverbial phrase that does not form a complete sentence on its own.

It functions as a complement to a noun (**ism**) or verb (**fiʿl**) to provide **additional meaning** — often indicating **place, time, or condition**.

### 2. Types of Shibhul Jumlah

| Type | Arabic Name | Example | Meaning |
|---|---|---|---|
| Prepositional Phrase | حَرْفُ الْجَرِّ وَاسْمٌ مَجْرُورٌ | فِي الْبَيْتِ | in the house |
| Adverbial Phrase (Zarf) | الظَّرْفُ + مُضَافٌ إِلَيْهِ | فَوْقَ الْمَكْتَبِ | above the desk |
| Time Phrase | ظَرْفُ الزَّمَانِ | قَبْلَ الظُّهْرِ | before noon |
| Place Phrase | ظَرْفُ الْمَكَانِ | بَيْنَ الْبَيْتَيْنِ | between the two houses |

### 3. Functions of Shibhul Jumlah in Sentences

### A. As Predicate (Khabar)

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| الْكِتَابُ عَلَى الطَّاوِلَةِ<br>*– The book is on the table* | بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ<br>*(al-Burūj 85:21–22)* | فِي لَوْحٍ مَّحْفُوظٍ — predicate describing "Qurʾān Majīd" |
| الْمَالُ فِي الْخِزَانَةِ<br>*– The money is in the cupboard* | وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ<br>*(al-Baqarah 2:282)* | بِكُلِّ شَيْءٍ — predicate describing "Allah" |

## B. As Adverbial Complement (Function of Time or Place)

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| ذَهَبَ إِلَى الْمَدْرَسَةِ<br>*– He went to the school* | وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ<br>*(Āli ʿImrān 3:133)* | إِلَىٰ مَغْفِرَةٍ — indicates direction/purpose |
| جَلَسَ أَمَامَ الْمُعَلِّمِ<br>*– He sat before the teacher* | وَهُوَ فِي السَّمَاءِ إِلَٰهٌ *(az-Zukhruf 43:84)* | فِي السَّمَاءِ — indicates place |

## C. As Attribute (Naʿt / Adjective)

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| رَأَيْتُ رَجُلًا مِنْ مِصْرَ<br>*– I saw a man from Egypt* | رِزْقٌ مِّن رَّبِّكَ<br>*(Maryam 19:62)* | مِنْ رَبِّكَ — clarifies source (attribute of "رِزْقٌ") |
| اِشْتَرَيْتُ كِتَابًا عَنْ التَّارِيخِ<br>*– I bought a book about history* | كِتَابٌ أُنزِلَ إِلَيْكَ<br>*(al-Aʿrāf 7:2)* | إِلَيْكَ — attribute of "كِتَابٌ" |

## D. As Circumstantial Phrase (Ḥāl)

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| خَرَجَ مُبَكِّرًا<br>– He went out early | وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا<br>(al-Qaṣaṣ 28:15) | عَلَىٰ حِينِ غَفْلَةٍ — describes the condition when entering |
| خَرَجَ الطَّالِبُ مُسْرِعًا<br>– The student went out quickly | وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ<br>(Yūsuf 12:16) | يَبْكُونَ → ḥāl (they came **while crying**) |

## 4. Examples of Complex Sentences Using Shibhul Jumlah

**A. With Relative Clause (Isim Mawṣūl):**

الْكِتَابُ الَّذِي عَلَى الطَّاوِلَةِ جَدِيدٌ

→ *The book that is on the table is new.*

**Qur'ān:** الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ *(al-Baqarah 2:10)* – "Those in whose hearts is a disease."

**B. With Conjunction:**

ذَهَبَ إِلَى الْمَكْتَبَةِ وَقَرَأَ فِيهَا

→ *He went to the library and read in it.*

**Qur'ān:** وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ *(Āli ʿImrān 3:133)*

**C. With Multiple Functions Combined:**

الطَّالِبُ الْمُجْتَهِدُ فِي الْفَصْلِ الْأَوَّلِ مِنْ مَدِينَةِ كُوالَالَمْبُورَ نَاجِحٌ

→ *The hardworking student in the first class from the city of Kuala Lumpur is successful.*

## 5. Comparison Table: Functions of Shibhul Jumlah

| Function | Features | Example |
|---|---|---|
| **Khabar (Predicate)** | Follows the mubtadaʾ | الْهَاتِفُ فِي الْحَقِيبَةِ — *The phone is in the bag* |
| **Mafʿūl Fīhi (Adverbial)** | Follows the verb | وَضَعَ الْكِتَابَ عَلَى الطَّاوِلَةِ — *He placed the book on the table* |
| **Naʿt (Attribute)** | Follows the noun it describes | رَأَيْتُ بَيْتًا بِجَانِبِ الْبَحْرِ — *I saw a house by the sea* |

| Function | Features | Example |
|---|---|---|
| **Ḥāl (Circumstance)** | Describes a temporary state | دَخَلَ مُسْرِعًا — *He entered hurriedly* |

## 6. Key Summary

1. **Shibhul Jumlah** is an **incomplete phrase**, not a full sentence.
2. Two main forms: **Prepositional Phrases** and **Adverbial Phrases (Zarf)**.
3. Four key functions: **Predicate (Khabar)**, **Adverbial Complement**, **Attribute (Naʿt)**, and **Circumstance (Ḥāl)**.
4. In prepositional phrases, the noun appears in the genitive form (majrūr), while adverbial nouns (ẓarf) appear in the accusative form (manṣūb).
5. It can combine with **relative clauses**, **verbs**, or **conjunctions** to form rich, meaningful structures.
6. In the **Qur'an**, Shibhul Jumlah enhances the **eloquence (balāghah)** — expressing place, condition, and subtle meanings with concise beauty.

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## G. Tamyīz & Ḥāl

*Clarification and Condition in Sentences*

### 1. Introduction

Tamyīz and Ḥāl are two essential elements that complete the meaning of a sentence in Arabic.

Both usually appear as indefinite elements in the accusative case, though ḥāl may also appear as a clause or phrase.

But they differ significantly in **function, meaning, and usage**.

### 2. Comparison Overview

| Aspect | **Tamyīz (Clarifier)** | **Ḥāl (Circumstantial State)** |
|---|---|---|
| **Definition** | Clarifies an ambiguous meaning that came before. | Describes the state or condition of the doer during the action. |
| **Function** | Answers “what?” / “what exactly?” / “how many?” | Answers “how?” |
| **Form** | Indefinite noun (nakirah), often after numbers, measures, or vague expressions. | Indefinite noun (nakirah) describing the doer’s temporary state. |
| **Position** | Comes after a vague or ambiguous term. | Comes after the verb or the subject (fāʿil). |

### 3. Tamyīz (Clarifier)

#### A. Definition

Tamyīz is an **indefinite noun (nakirah)** in the **accusative case (manṣūb)** that **removes ambiguity** in the meaning of a preceding word, phrase, or sentence.

It clarifies:

- quantity
- measurement
- comparison
- the content or nature of something (abstract or concrete)

**Basic Examples**

1. Why is **بُرْتُقَالًا** the Tamyīz?

   In this sentence:

   اِشْتَرَيْتُ كِيلُو بُرْتُقَالًا

   “I bought a kilo of oranges.”

   **Simple explanation:**

   1. **What is unclear?**

      The word **كِيلُو** (a kilo) is only a measurement.

      It leaves a question: *a kilo of what?*

   2. **What gives the answer?**

      The word **بُرْتُقَالًا** (oranges) explains what was bought.

      It removes the confusion.

   3. **Grammar rule:**
      Tamyīz is always:
      - a noun
      - indefinite
      - in the **accusative (manṣūb)** form

   That is why **بُرْتُقَالًا** ends with **fatḥah tanwīn (اً)**.

   **In short:**

   كِيلُو → unclear measurement

   بُرْتُقَالًا → tamyīz that clarifies it.

**B. Iʿrāb of Tamyīz**

**إِعْرَابُ التَّمْيِيز**

Tamyīz is always:

- an **ism**
- **nakirah**
- **manṣūb**

It may appear after:

- a verb (fiʿl)
- a subject (fāʿil)
- an object (mafʿūl bih)
- verbs of praise or blame
- numbers, measures, and quantities

**Other Forms**

1. **Tamyīz of measure / weight / capacity**
   → litre, kilogram, handful, cubit, etc.
2. **Tamyīz in an iḍāfah construction**
   → may appear as **majrūr** depending on syntax.

**D. Examples (Normal + Qurʾānic + Analysis)**

| Example | Qur'ānic Reference | Analysis |
|---|---|---|
| اِشْتَرَيْتُ كِيلُو بُرْتُقَالًا — I bought a kilo of oranges | وَفَجَّرْنَا الْأَرْضَ عُيُونًا (al-Qamar 54:12) | عُيُونًا clarifies *what* burst forth → Tamyīz |
| قَرَأْتُ ثَلَاثَةَ كُتُبٍ — I read three books | وَاشْتَعَلَ الرَّأْسُ شَيْبًا (Maryam 19:4) | شَيْبًا → tamyīz al-nisbah |
| مَلَأْتُ الْكُوبَ مَاءً — I filled the cup with water | وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً (Ibrāhīm 14:32) | مَاءً clarifies *what* was sent down → Tamyīz |

## 4. Ḥāl (Circumstantial State)

**A. Definition**
The **ḥāl** is a **temporary descriptive phrase**, always **manṣūb**, used to describes the **temporary state** of the subject or object during the action.

**Basic Example**
حَضَرَ مُحَمَّدٌ رَاكِبًا

"Muhammad arrived riding."

→ رَاكِبًا describes Muhammad's state.

**How to Identify Ḥāl**

Ask: بِكَيْفٍ؟ ("How?")

→ The answer is the ḥāl.

**B. Ṣāḥib al-Ḥāl (The One Described)**

صَاحِب الحَال

The **ṣāḥib al-ḥāl** is the noun whose state is being described.
It must be **maʿrifah (definite)**:

- fāʿil (subject)
- mafʿūl bih (object)
- or any definite noun depending on the sentence

**C. Examples (Normal + Qurʾānic + Analysis)**
**1. Simple Example**
نَادَى مُحَمَّدٌ مَسْتَعِينًا

"Muhammad called out seeking help."

- مَسْتَعِينًا → ḥāl
- مُحَمَّدٌ → ṣāḥib al-ḥāl

**2. Qurʾānic Example 1**

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ الإِنسَانُ ضَعِيفًا (An-Nisāʾ 4:28)

- ضَعِيفًا → ḥāl
- الإِنسَانُ → ṣāḥib al-ḥāl (نائب فاعل)

**3. Qurʾānic Example 2**

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ (al-Ḥijr 46)

- آمِنِينَ → ḥāl
- واو الجماعة → ṣāḥib al-ḥāl

**D. Ḥāl Examples Table**

| Example | Qur'ānic Reference | Analysis |
|---|---|---|
| جَاءَ الطَّالِبُ مُبْتَسِمًا — The student came smiling | وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ (Yūsuf 12:16) | يَبْكُونَ describes their state |
| خَرَجَ الْوَلَدُ رَاكِضًا — The boy went out running | وَجَاءَ رَجُلٌ… يَسْعَى (al-Qaṣaṣ 28:20) | يَسْعَى shows eagerness |
| كَتَبَ وَاقِفًا — He wrote while standing | مُّنزَلًا مُّبَارَكًا (al-Muʾminūn 23:29) | مُّبَارَكًا describes the blessed place |

## 5. Types of Tamyīz (Expanded)

A. **Tamyīz al-ʿAdad (Numerical Clarification)**

- قَرَأْتُ خَمْسَةَ كُتُبٍ
- فِي الْفَصْلِ عِشْرُونَ طَالِبًا

B. **Tamyīz al-Miqdār (Measurement Clarification)**

- اِشْتَرَيْتُ كِيلُو لَحْمًا
- شَرِبْتُ لِتْرًا حَلِيبًا

C. **Tamyīz al-Mubham (Abstract Clarification)**

- اِمْتَلَأَتِ الْغُرْفَةُ ضَوْءًا
- تَمْلَأُ الْقَلْبَ سُرُورًا

## 6. Types of Ḥāl

| Type | Example | Note |
|---|---|---|
| Ḥāl Mufrad | دَخَلَ سَرِيعًا | Single word |
| Ḥāl Jumlah | جَاءَ وَهُوَ يَبْكِي | Clause |
| Ḥāl Shibhul Jumlah | جَلَسَ فِي الْفَصْلِ | Phrase |

## 7. Combined Tamyīz + Ḥāl (Complex Sentences)

A. **With Relative Clause**

قَرَأَ الَّذِي اجْتَهَدَ ثَلَاثَةَ كُتُبٍ مُبْتَسِمًا

B. **With Conjunction**

اِشْتَرَى كِيلُو لَحْمًا وَذَهَبَ مُسْرِعًا

C. **Complete Combination**

قَرَأَ الطَّالِبُ خَمْسَةَ دُرُوسٍ وَاقِفًا فِي الْمَكْتَبَةِ

## 8. Key Summary

1. **Tamyīz** clarifies *what / how many / how much*.

2. **Ḥāl** describes *how* the action was done.
3. Both: **nakirah + manṣūb**.
4. Tamyīz follows numbers, measures, or vague words.
5. Ḥāl follows the verb/subject to explain state or manner.
6. Both can appear together in complex sentences.

**Tip:**
Ask **“what / how many?”** → Tamyīz
Ask **“how?”** → Ḥāl

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## H. Absolute Negation with Lā

### (لَا النَّافِيَةُ لِلْجِنْسِ)

#### 1. Core Definition & Meaning

**Lā Nafy li al-Jins** is a special particle of negation that **completely and absolutely denies the existence of an entire class or category**. It does not negate a single instance or an action, but the very type itself.

Its meaning corresponds to English expressions like:

- "**There is absolutely no...**"
- "**None exists at all...**"
- "**No [category] whatsoever...**"

**Primary Example:**

- لَا إِلَٰهَ إِلَّا اللَّهُ (There is **no deity** whatsoever except Allah). This is the highest example, negating the entire category of "deity worthy of worship" except for the one true God.

#### 2. Grammatical Function & Core Features

This *Lā* functions like **inna (إِنَّ)** but with a meaning of absolute negation.

| Aspect | Explanation |
|---|---|
| **Type of Lā** | A special negation particle for a class or type ( لَا النَّافِيَةُ لِلْجِنْسِ). |
| **Ism Lā (Subject)** | Must be **indefinite (nakirah)** and in the **accusative case (manṣūb)**. |
| **Khabar Lā (Predicate)** | The khabar of lā may be:<br>• a marfūʿ noun, or<br>• a prepositional or adverbial phrase, or<br>• a clause. |

| Aspect | Explanation |
|---|---|
| **Overall Meaning** | Denies the existence of a whole type or kind — not just a part of it. |

## 3. Essential Grammatical Conditions

For Lā Nafy li al-Jins to function correctly, three strict conditions must be met:

**Condition 1: The Ism Must Be Indefinite (Nakirah)**

- **Correct:** لَا **رَجُلَ** فِي الْبَيْتِ (There is **no man** in the house). - Rajulan is indefinite and manṣūb.
- **Incorrect:** لَا **الرَّجُلُ** فِي الْبَيْتِ - Using the definite al-rajulu is invalid here.

**Condition 2: No Separator Between Lā and Its Ism**

- **Correct:** لَا **طَاقَةَ** لَنَا (We have **no power**). - Lā is directly followed by its ism.
- **Incorrect:** A word cannot come between Lā and its ism.

**Note:**

If a preposition precedes lā (e.g., بِلَا), it no longer functions as lā nafiyah li al-jins, and the noun after it becomes majrūr.

## 4. Detailed Examples & Analysis

### A. Basic & Qur'anic Examples

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| **لَا طَالِبَ فِي الْفَصْلِ**<br>– There is **no student** in the class. | **لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ**<br>(Hūd 11:43)<br>– There is **no protector** today from the command of Allah. | عَاصِمَ — ism lā (manṣūb)<br>مِنْ أَمْرِ اللَّهِ — khabar (prepositional phrase)<br>الْيَوْمَ — ظرف زمان (adverb |

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| | | of time) |
| لَا مَاءَ فِي الْحَنَفِيَّةِ<br>– There is **no water** in the tap. | ذٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ<br>(al-Baqarah 2:2)<br>– This is the Book about which there is **no doubt**. | رَيْبَ – *Ism Lā* (manṣūb).<br>فِيهِ – *Khabar* (prepositional phrase). |
| لَا طَبِيبَ فِي الْمُسْتَشْفَى<br>– There is **no doctor** in the hospital. | لَا شَرِيكَ لَهُ (al-Anʿām 6:163)<br>– He has **no partner**. | شَرِيكَ – *Ism Lā* (manṣūb).<br>لَهُ – *Khabar* (marfūʿ). |

**B. Common Phrases & Complex Structures**

- لَا شَكَّ (No doubt), لَا خَوْفَ (No fear), لَا حَيَاةَ (No life).
- **With a Conjunction:** لَا طَبِيبَ فِي الْمُسْتَشْفَى **وَلَا مُمَرِّضَ** (There is no doctor **and no nurse** in the hospital).
- **With a Relative Clause:** لَا طَالِبَ **يُفْلِحُ** الَّذِي لَا يَدْرُسُ (No student **succeeds** who does not study).

## 5. Types of Negation Expressed

| Type of Negation | Example | Meaning |
|---|---|---|
| **A. Existence** | لَا حَيَاةَ عَلَى الْقَمَرِ<br>– No life exists on the moon. | Denies existence completely. |
| **B. Attribute** | لَا فَائِدَةَ مِنْ هٰذَا الْكِتَابِ<br>– No benefit from this book. | Denies any attribute or quality. |

| Type of Negation | Example | Meaning |
|---|---|---|
| **C. Possibility** | لَا حَلَّ بَدِيلَ لِهٰذِهِ الْمُعَادَلَةِ<br>– No alternative solution to this equation. | Denies possibility or potential. |

## 6. Key Difference: Lā Nafy li al-Jins vs. Lā Nāfiyah

This is a critical distinction.

| Aspect | Lā Nafy li al-Jins (Negates a Category) | Lā Nāfiyah (Negates a Verb/Action) |
|---|---|---|
| **Meaning** | Denies the **existence** of an entire category. | Denies an **action or occurrence** (like "not" or "did not"). |
| **Noun Form** | Ism must be **indefinite (nakirah)** and **accusative (manṣūb)**. | The subject can be **definite or indefinite**. |
| **Example** | لَا طَالِبَ فِي الْفَصْلِ<br>→ There is **no student** (at all) in the class. | لَا يَدْرُسُ الطَّالِبُ<br>→ **No student** is studying. (The students exist, but aren't studying). |
| **Function** | Negates a **class or type**. | Negates an **act or verb**. |

## 7. Practice & Application

### A. Construct Sentences with Lā Nafy li al-Jins

1. There is no food in the refrigerator.
   → لَا طَعَامَ فِي الثَّلَّاجَةِ
2. There is no solution to this problem.
   → لَا حَلَّ لِهٰذِهِ الْمُشْكِلَةِ
3. There is no hope in the impossible.
   → لَا أَمَلَ فِي الْمُسْتَحِيلِ

### B. Translation Practice

- English: There is no water in the bottle.
    - Arabic: لَا مَاءَ فِي الْقِنِّينَةِ
- English: There is no difference between the two.
    - Arabic: لَا فَرْقَ بَيْنَهُمَا

## Key Summary

1. **Function:** `Lā Nafy li al-Jins` **absolutely negates an entire class or type**.
2. **Grammar:** Its subject (`ism`) must be **indefinite (nakirah)** and **accusative (manṣūb)**. Its predicate (`khabar`) is **nominative (marfūʿ)**.
3. **Conditions:** It must be directly followed by its indefinite `ism` and not be preceded by a preposition.
4. **Meaning:** It expresses **total negation** — "none at all."
5. **Distinction:** It is different from `Lā Nāfiyah`, which negates actions, not existence.

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# I. Expressing Exceptions in Arabic

(الاستثناء)

## 1. Core Definition

**Al-Istithnā** is a grammatical structure used to exclude something (**al-mustathnā**) from a general statement or group (**al-mustathnā minhu**) that was mentioned before it.

In simple terms, it:

- Begins with a general statement
- Then removes one element from it

Key Example

**جَاءَ الطُّلَّابُ إِلَّا تَامِرًا**

"All the students came except Tāmir."

- الطُّلَّابُ → the group (students)
- إِلَّا → the exception particle
- تَامِرًا → the one excluded

Tāmir is removed from the ruling of "having come."

## 2. The Three Essential Components

Every structure of istithnā is built from three parts:

| Component | Arabic Term | Function | Example |
|---|---|---|---|
| General group | المُسْتَثْنَى مِنْهُ | The original group or statement | الطُّلَّابُ |
| Exception particle | أَدَاةُ الِاسْتِثْنَاء | The word that signals the exclusion | إِلَّا |
| The exception | المُسْتَثْنَى | The element being excluded | تَامِرًا |

Note on the General Term
The group may be:
**Explicitly mentioned**

- جَاءَ الطُّلَّابُ إِلَّا تَامِرًا

  “All the students came except Tāmir.”

**Implied from context**

- مَا جَاءَ إِلَّا تَامِرٌ

  “No one came except Tāmir.”

Here, “people” is understood from context.

## 3. Particles of Exception and Their Grammar

The particle used determines the grammatical case of the exception.

| Type | Particle | Meaning | Rule | Example |
|---|---|---|---|---|
| Particle (ḥarf) | إِلَّا | except | The exception is usually manṣūb | جَاءَ الطُّلَّابُ إِلَّا تَامِرًا |
| Noun (ism) | غَيْرٌ / سِوَى | other than | The following noun is majrūr (as muḍāf ilayh) | جَاءَ الطُّلَّابُ غَيْرُ تَامِرٍ |
| Verb (fiʿl) | خَلَا / عَدَا / حَاشَا | except, save | The exception is their object (manṣūb) | جَاءَ الطُّلَّابُ عَدَا تَامِرًا |

## 4. Examples and Analysis

### A. Using إِلَّا (the most common form)

| Structure | Arabic Example | Meaning | Analysis |
|---|---|---|---|
| General statement + exception | نَجَحَ الْجَمِيعُ إِلَّا طَالِبًا وَاحِدًا | All passed except one student. | طَالِبًا is the mustathnā in manṣūb after إِلَّا. |

| Structure | Arabic Example | Meaning | Analysis |
|---|---|---|---|
| Negation + exception | مَا جَاءَ أَحَدٌ إِلَّا أَحْمَدُ | No one came except Ahmad. | أَحْمَدُ becomes marfūʿ after negation. |

| Structure | Arabic Example | Meaning | Analysis |
|---|---|---|---|
| Negation + restriction | وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ | Muhammad is only a messenger. | رَسُولٌ is not a mustathnā; this is a structure of restriction. |
| Negation + exception | لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا | They will not hear ill speech except peace. | سَلَامًا is the mustathnā in manṣūb. |

**B. Using غَيْرُ**

| Structure | Arabic Example | Meaning | Analysis |
|---|---|---|---|
| Exception using noun | حَضَرَ الْجَمِيعُ غَيْرُ مُحَمَّدٍ | Everyone attended except Muhammad. | غَيْرُ is the mustathnā; مُحَمَّدٍ is majrūr as muḍāf ilayh. |

**C. Using Verbal Particles (خَلَا / عَدَا / حَاشَا)**

| Structure | Arabic Example | Meaning | Analysis |
|---|---|---|---|
| Verbal exception | جَاءَ الطُّلَّابُ | The students came except Tāmir. | عَدَا acts as a verb; تَامِرًا is its object (manṣūb). |

| Structure | Arabic Example | Meaning | Analysis |
|---|---|---|---|
| | عَدَا تَامِرًا | | |

## 5. Types of Istithnāʾ

### A. Connected Exception

(الاستثناء المتصل)

The exception belongs to the same category as the group.

**Example:**

حَضَرَ الطُّلَّابُ إِلَّا زَيْدًا

"All the students attended except Zayd."

- Zayd is a student.
- Same category → connected.

### B. Disconnected Exception

(الاستثناء المنقطع)

The exception does **not** belong to the category at all.

**Example:**

مَا فِي الْفَصْلِ أَحَدٌ إِلَّا كِتَابًا

"There is no one in the class except a book."

- The group: people
- The exception: a book
- Different categories → disconnected.

### C. Exception After Negation

Occurs when the sentence is negative.

**Example:**

مَا جَاءَ أَحَدٌ إِلَّا أَحْمَدُ

"No one came except Ahmad."

Here:

- The sentence is negative.
- The exception is in the nominative (as a substitute subject).

## 6. Practice and Application

### A. Construct Sentences

1. All students passed except two.
   نَجَحَ الطُّلَّابُ إِلَّا طَالِبَيْنِ
2. I read all the books except the history book.
   قَرَأْتُ الْكُتُبَ إِلَّا كِتَابَ التَّارِيخِ
3. Everyone attended except the manager.
   حَضَرَ الْجَمِيعُ إِلَّا الْمُدِيرَ

### B. Identify the Type

1. جَاءَ الْجَمِيعُ إِلَّا مُحَمَّدًا
   → Connected
2. مَا فِي الْفَصْلِ أَحَدٌ إِلَّا كِتَابًا
   → Disconnected
3. مَا جَاءَ أَحَدٌ إِلَّا الطَّالِبُ
   → Exception after negation

### C. Translation Practice

1. I bought all the clothes except the red shirt.
   اِشْتَرَيْتُ الْمَلَابِسَ إِلَّا الْقَمِيصَ الْأَحْمَرَ
2. Everyone left except the director.
   غَادَرَ الْجَمِيعُ إِلَّا الْمُدِيرَ

## 7. Key Summary

1. Istithnāʾ excludes something from a general statement.

2. It has three parts:
    - The general group (mustathnā minhu)
    - The exception particle
    - The exception (mustathnā)
3. The particle used determines the case of the exception.
4. Two main types:
    - Connected: same category
    - Disconnected: different category
5. After negation, the exception may appear in the nominative.
6. This structure appears frequently in the Qurʾān to clarify, restrict, or emphasize meaning.

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## J. Negation

**(النَّفْيُ)**

*Negation in Arabic Grammar*

### 1. Definition and General Function

Negation (*an-nafy*) refers to particles used to **deny an action, state, or existence**. The choice of the negative particle depends on:

- The **tense** of the verb (past, present, future), and
- The **type** of sentence — whether it is *verbal (fiʿliyyah)* or *nominal (ismiyyah)*.

### 2. Core Negative Particles

| Type of Negation | Particle | Applied to | Example | Meaning |
|---|---|---|---|---|
| **Past (general)** | مَا | Perfect verb (fiʿl māḍī) remains | مَا ذَهَبَ | He did not go |
| **Past negation (with jazm)** | لَمْ | Imperfect verb (fiʿl muḍāriʿ) becomes *majzūm* | لَمْ يَذْهَبْ | He did not go (with emphasis) |
| **Present / General** | لا | Imperfect verb remains *marfūʿ* | لا يَذْهَبُ | He does not go |
| **Future (certain)** | لَنْ | Imperfect verb becomes *manṣūb* | لَنْ يَذْهَبَ | He will not go |
| **State / Attribute** | لَيْسَ | Nominal sentence (ismiyyah) | لَيْسَ جَدِيدًا | It is not new |
| **Absolute Non-Existence** | لا النَّافِيَةُ لِلْجِنْسِ | Noun in accusative (*manṣūb*) | لا طَالِبَ | There is no student at all |

**Clarification: What Exactly Is Being Negated? (Very Important)**
In Arabic, **different negation particles are used depending on what is being denied**:

- an **action**,
- a **state**, or
- **existence itself**.

Compare the following carefully:

| Sentence | What Is Being Negated | Meaning |
|---|---|---|
| مَا حَضَرَ الطَّالِبُ | An action | The student did not come |
| لَمْ يَحْضُرِ الطَّالِبُ | A past action (firm) | The student did not come |
| لَيْسَ الطَّالِبُ حَاضِرًا | A state | The student is not present |
| لَا طَالِبَ فِي الْفَصْلِ | **Existence itself** | There is no student at all |

**Key Rule:**

- **If an action or state is being denied → use مَا / لَمْ / لا / لَنْ / لَيْسَ**
- **If an entire category is being absolutely denied → use لَا النَّافِيَةُ لِلْجِنْسِ**

## 3. Comprehensive Examples with Qur’ānic References

### A. مَا (General Past Negation)

| Common Example | Qur’ānic Example |
|---|---|
| مَا كَتَبَ الْوَاجِبَ<br>– He did not write the homework. | مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ<br>*(Al-Aḥzāb 33:40)* |

| Common Example | Qur’ānic Example |
|---|---|
| مَا شَرِبَ الْمَاءَ<br>– He did not drink the water. | مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ<br>*(Al-Aḥzāb 33:4)* |

## B. لَمْ (Emphatic Past Negation)

| Common Example | Qur’ānic Example |
|---|---|
| لَمْ يَذْهَبْ إِلَى الْمَدْرَسَةِ<br>– He did not go to school. | فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ<br>*(Al-Anfāl 8:17)* |
| لَمْ يَقْرَأِ الْكِتَابَ<br>– He did not read the book. | لَمْ يَلِدْ وَلَمْ يُولَدْ<br>*(Al-Ikhlāṣ 112:3)* |

## C. لا (Present / General Negation)

| Common Example | Qur’ānic Example |
|---|---|
| لا يَفْهَمُ الدَّرْسَ<br>– He does not understand the lesson. | لا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ<br>*(Az-Zumar 39:53)* |
| لا يَعْرِفُ الْجَوَابَ<br>– He does not know the answer. | لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا<br>*(Al-Baqarah 2:286)* |

## D. لَنْ (Future / Definite Negation)

| Common Example | Qur’ānic Example |
|---|---|
| لَنْ أَنْسَى هَذَا الْيَوْمَ<br>– I will not forget this day. | لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ<br>*(Āl ʿImrān 3:92)* |

| Common Example | Qur’ānic Example |
|---|---|
| لَنْ يَتَأَخَّرَ أَحَدٌ<br>– No one will be delayed. | لَنْ يَضُرُّوكُمْ إِلَّا أَذًى<br>*(Āl ʿImrān 3:111)* |

## E. لَيْسَ (Negating a State or Attribute)

| Common Example | Qur’ānic Example |
|---|---|
| لَيْسَ الْبَيْتُ كَبِيرًا<br>– The house is not big. | لَيْسَ كَمِثْلِهِ شَيْءٌ<br>*(Ash-Shūrā 42:11)* |
| لَيْسَ الطَّالِبُ مُجْتَهِدًا<br>– The student is not diligent. | لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ<br>*(Al-Baqarah 2:177)* |

## 4. Nuanced Comparison

| Aspect | مَا vs. لَمْ | لا vs. لَنْ |
|---|---|---|
| **Tense** | Past | Present / Future |
| **Tone** | مَا — general, mild; لَمْ — emphatic, decisive | لا — general; لَنْ — definite and future-focused |
| **Emphasis** | مَا: “did not happen (general past negation) ”<br>لَمْ: “did not happen (firm past negation with jazm) ” | لا: ordinary negation.لَنْ: certain, future denial (“will never”). |

From the perspective of meaning, لَمْ usually gives a stronger or more decisive negation than مَا, even though both negate an action in the past.

## 5. Negation in Nominal and Verbal Sentences

| Sentence Type | Particle | Example | Meaning |
|---|---|---|---|
| **Nominal (Ismiyyah)** | لَيْسَ | لَيْسَ الْبَيْتُ كَبِيرًا | The house is not big. |
| **Verbal (Fiʿliyyah)** | مَا / لَمْ / لا / لَنْ | لَمْ يَكْتُبِ الرِّسَالَةَ | He did not write the letter. |

## 6. Complex Sentence Structures Using Negation

### A. With a Relative Clause (Isim Mawṣūl)

لَمْ يُحَضِرِ الَّذِي لَمْ يُكْمِلِ وَاجِبَهُ

→ *The one who did not complete his homework did not attend.*

### B. With a Conjunction (Hurūf ʿAṭf)

لَمْ يَذْهَبْ إِلَى الْمَدْرَسَةِ وَلَمْ يُؤَدِّ الِامْتِحَانَ

→ *He neither went to school nor sat for the exam.*

### C. With a Conditional Structure (Sharṭiyyah)

لَنْ يَنْجَحَ إِنْ لَمْ يُجْتَهِدْ

→ *He will not succeed unless he strives.*

## 7. Practice Exercises

### A. Choose the correct negative particle:

1. يَكْتُبِ الرِّسَالَةَ أَمْسِ _____ (مَا / لَمْ)
2. يَنْجَحُ الطَّالِبُ إِنْ لَمْ يَدْرُسْ _____ (لا / لَنْ)
3. الْكِتَابُ جَدِيدًا _____ (لَيْسَ / مَا)

**B. Construct sentences using:**

- لَمْ with a present-tense verb (*fiʿl muḍāriʿ*)
- لَنْ with a relative clause
- لَيْسَ with an adjective

**C. Translate into Arabic:**

| English | Arabic |
|---|---|
| He will not come to the event. | لَنْ يَحْضُرَ إِلَى الْمَجْلِسِ |
| The student did not understand the lesson. | مَا فَهِمَ الطَّالِبُ الدَّرْسَ |
| This book is not new. | لَيْسَ الْكِتَابُ جَدِيدًا |

## 8. Key Summary

1. مَا — general past negation.
2. لَمْ — emphatic past negation (*jazm*).
3. لا — general or present negation.
4. لَنْ — definite future negation (*nasb*).
5. لَيْسَ — negates attributes or states in nominal sentences.
6. لا النَّافِيَةُ لِلْجِنْسِ — absolute negation of existence.

**Tip:**
Select the particle based on **tense** and **sentence type**.

- Use لَمْ for a firm past denial.
- Use لَنْ for certain future negation.

- Use لَيْسَ for describing a non-existent state or quality.

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## K. Conditional Sentences

**(جملة شرطية)**

*Linking Cause and Result in Arabic Grammar*

### 1. Definition

A *conditional sentence* (جملة شرطية) connects a **condition (شَرْط)** with its **result (جَوَاب الشَّرْط)**.

The choice of the conditional particle depends on the meaning, the time reference, and how likely or certain the condition is.

### 2. The Three Main Conditional Particles

| Particle | Degree of Possibility | Meaning & Usage | Example |
|---|---|---|---|
| إِنْ | Possible | "If" — expresses a real or possible condition | إِنْ تَدْرُسْ تَنْجَحْ → *If you study, you succeed* |
| إِذَا | Certain | "When / Whenever" — used for definite or habitual events | إِذَا جَاءَ الصَّيْفُ سَافَرْنَا → *When summer comes, we travel* |
| لَوْ | Impossible / Unreal | "If only / Had it been" — expresses regret or unreal situations | لَوْ دَرَسْتَ لَنَجَحْتَ → *Had you studied, you would have succeeded* |

### 3. Comprehensive Examples

#### A. إِنْ — Possible Condition

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| إِنْ تَجْتَهِدْ تَنْجَحْ<br>→ If you strive, you will succeed. | إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ<br>*(Muḥammad 47:7)* | إِنْ — conditional particle; both verbs are *majzūm*. |
| إِنْ تَسْتَغْفِرِ اللَّهَ يَغْفِرْ لَكَ<br>→ If you seek forgiveness, He forgives you. | إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا<br>*(Al-Anfāl 8:29)* | Indicates a real, cause–effect relationship. |

## B. إِذَا — Certain Condition

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| إِذَا حَضَرَ الأُسْتَاذُ سَنَبْدَأُ<br>→ When the teacher arrives, we will begin. | إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ<br>*(An-Naṣr 110:1)* | إِذَا — indicates certainty; verb in *past tense* used for future certainty. |
| إِذَا سَمِعْتَ الأَذَانَ فَأَجِبْ<br>→ When you hear the call to prayer, respond. | إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ *(Al-Aʿrāf 7:204)* | The response clause begins with فَ when the verb is not in direct form. |

## C. لَوْ — Unreal or Regretful Condition

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| لَوْ كُنْتَ غَنِيًّا لَسَاعَدْتَ الْفُقَرَاءَ → If you were rich, you would help the poor. | لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا *(Al-Anbiyāʾ 21:22)* | لَوْ — expresses impossibility; لَ emphasizes the result. |
| لَوْ عَرَفْتَ الحَقِيقَةَ لَغَضِبْتَ<br>→ If you had known the truth, | لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ | Used for emotional reflection or regret. |

| Common Example | Qur'ānic Example | Analysis |
|---|---|---|
| you would have been upset. | لَّرَأَيْتَهُ خَاشِعًا جَبَلٍ *(Al-Ḥashr 59:21)* | |

## 4. Grammatical Patterns

| Particle | Sentence Pattern | Example |
|---|---|---|
| إِنْ | إِنْ + Present verb (*majzūm*) + Result (*majzūm*) | إِنْ تَذْهَبْ أَذْهَبْ مَعَكَ — *If you go, I will go with you.* |
| إِذَا | إِذَا + Past verb (māḍī) + Result (māḍī / muḍāriʿ / amr) | إِذَا جَاءَ الصَّيْفُ سَافَرْنَا — *When summer comes, we travel.* |
| لَوْ | لَوْ + Past verb (*māḍī*) + لَ + Past result | لَوْ دَرَسْتَ لَنَجَحْتَ — *Had you studied, you would have succeeded.* |

## Reflective Note (Not a Conditional Particle): Wa-idh as a Narrative Structure

Although not a conditional particle, the Qurʾān frequently uses the form **وَإِذْ** ("**and remember when…**") as a powerful narrative structure.

This form is not a conditional particle in the grammatical sense, but it plays a central role in tadabbur because it **reactivates the past as a living covenant**.

When the Qur'an says:

**وَإِذْ أَخَذْنَا مِيثَاقَكُمْ**

*"And remember when We took your covenant…"* (al-Baqarah 2:63) it is not merely recounting what once happened, but **addressing the heart**, recalling a covenant that was made. Here, **history is not information**, but the basis of accountability.

The Qur'an repeats this rhetorical form in different contexts. For example:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ

*"And remember when your Lord said to the angels…"* (al-Baqarah 2:30)

Here the command to "remember" is not directed at the angels, but at the **listener**, making them witness to a moment before human history even begins. In this way, **memory itself becomes moral formation**.

The form **wa-idh** will reappear in how the Qur'an connects **history**, **human agency**, and **outcome**, so that the reader sees themselves not merely as a reader of text, but as a **bearer of trust within a historical journey**.

## 5. Complex Sentence Examples

### A. With a Relative Clause (Isim Mawṣūl)

إِنْ يُحَافِظِ الَّذِي يَدْرُسُ عَلَى وَقْتِهِ يَنْجَحْ

→ If the one who studies manages his time well, he will succeed.

### B. With a Conjunction

إِذَا جَاءَ الْمُدِيرُ وَبَدَأَ الِاجْتِمَاعَ فَٱسْتَمِعُوا

→ *When the director arrives and the meeting begins, listen attentively.*

### C. With an Adverbial Phrase (Zarf)

لَوْ كَانَ الْوَقْتُ مَعِي لَسَافَرْتُ إِلَى بَلَدِي

→ *If I had more time, I would have travelled to my homeland.*

## 6. Practice Exercises

### A. Choose the Correct Particle

1. تَدْرُسْ جَيِّدًا تَنْجَحْ _____ (إِنْ / إِذَا / لَوْ)
2. جَاءَ الرَّبِيعُ تَزْهَرُ الأَشْجَارُ _____ (إِنْ / إِذَا / لَوْ)

3. (إِنْ / إِذَا / لَوْ) _____ كَانَ الْجَوُّ مُشْمِسًا لَذَهَبْنَا

**B. Construct Sentences Using:**

- إِنْ + relative clause + result
- إِذَا + past verb + conjunction + result
- لَوْ + impossible assumption + لَ + outcome

**C. Translate into Arabic:**

| English | Arabic |
|---|---|
| If you study diligently, you will succeed. | إِنْ تَدْرُسْ بِاجْتِهَادٍ تَنْجَحْ |
| When it rains, the earth becomes fertile. | إِذَا نَزَلَ الْمَطَرُ أَخْضَرَّتِ الأَرْضُ |
| If I had known the truth, I would have acted. | لَوْ عَرَفْتُ الْحَقِيقَةَ لَعَمِلْتُ |

## 7. Key Summary

1. إِنْ — expresses *possible* condition (verb *majzūm*).
2. إِذَا — expresses *certain or habitual* condition (verb *māḍī*).
3. لَوْ — expresses *unreal or impossible* condition (verb *māḍī* + لَ for result).
4. Choose the particle based on **the degree of possibility** and **contextual meaning**.
5. In the Qur'an, each carries unique *theological and reflective depth* — إِنْ for accountability, إِذَا for divine certainty, and لَوْ for reflection or regret.

## 8. Practical Tips

- إِنْ → for *choice* and *accountability* (“If you act, you will be rewarded”).
- إِذَا → for *certainty and divine promise* (“When it happens, it will surely come to pass”).
- لَوْ → for *regret, reflection,* or *unreal possibility* (“Had it been otherwise…”).

**Simple Formula:**

**لَوْ → impossible  إِنْ → possible  إِذَا → certain**

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## L. The Position of the Doer (Fāʿil) in the Qur'an

*The Beauty of Arrangement and the Logic of Arabic Grammar*

### 1. Introduction

In Arabic, **word order (tartīb)** is not fixed as it is in English. Arabic grammar determines a word's **function by its ending vowel (iʿrāb)** rather than its position in the sentence.

As a result, the **fāʿil** (doer or subject) does not always appear immediately after the **fiʿl** (verb).

It can be separated by an object, an adverbial phrase, or even an emphatic particle. This is not a grammatical error — it is a feature of **balāghah** (eloquent style), used intentionally to create focus, rhythm, and rhetorical emphasis.

### 2. Comparing Sentence Structure: English vs Arabic

| Language | Common Order | Flexible Order | Meaning Determined By |
|---|---|---|---|
| **English** | S–V–O (Subject–Verb–Object) | Inflexible | Word order |
| **Arabic** | V–S–O (Verb–Subject–Object) | Flexible | Grammatical ending (iʿrāb) |

**Examples:**

- كَتَبَ الطَّالِبُ الدَّرْسَ → *The student wrote the lesson.*
- الدَّرْسَ كَتَبَ الطَّالِبُ → *It was the lesson that the student wrote.*
  (Focus shifts to the **object** due to the fronting order.)

### 3. The Fāʿil Can Appear Far from the Fiʿl

When the **doer (fāʿil)** is delayed, it subtly shifts the **emphasis** or **emotional tone** of the sentence.

| Situation | Effect on Meaning | Example |
|---|---|---|
| Fāʿil appears right after the fiʿl | Focus on the **doer** | خَلَقَ اللَّهُ السَّمَاوَاتِ — *Allah created the heavens.* |
| Fāʿil appears later in the sentence | Focus on the **action** or **context** | وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ — *And when Ibrahim was tested by his Lord.* |

## 4. Qur’ānic Examples

**Example 1**

**وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ** *(Al-Baqarah 2:124)*

*“And [remember] when Abraham was tested by his Lord.”*

**Analysis:**

- **Fiʿl:** ابْتَلَىٰ (tested)
- **Mafʿūl:** إِبْرَاهِيمَ (Ibrahim)
- **Fāʿil:** رَبُّهُ (his Lord)

**Explanation:**
The fāʿil appears **after the object**, not directly after the verb.
Meaning remains clear because **iʿrāb**, not order, defines roles.
Ibrahim is mentioned first to **honor** him and to focus the reader’s attention on his trial.

**Example 2**

**ثُمَّ دَعَا فِي الظُّلُمَاتِ أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ** *(Yūnus 10:87)*

*“Then he called out in the darkness: There is no deity except You.”*

**Analysis:**

- **Fiʿl:** دَعَا (he called)
- **Adverbial phrase:** فِي الظُّلُمَاتِ (in the darkness)
- **Fāʿil:** implied (Nūḥ – mentioned earlier)

**Explanation:**
Though the doer is not explicitly repeated, the **verb form** already reveals the subject (singular masculine).

This arrangement highlights **the emotional scene** — the desperate prayer in darkness — rather than the one who prayed.

**Example 3**
**خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ اللَّهُ بِالْحَقِّ** *(Az-Zumar 39:5)*
*"Allah created the heavens and the earth in truth."*
**Analysis:**

- **Fiʿl:** خَلَقَ (created)
- **Mafʿūl:** السَّمَاوَاتِ وَالْأَرْضَ (the heavens and the earth)
- **Fāʿil:** اللَّهُ (Allah)
- **Adverbial phrase:** بِالْحَقِّ (with truth)

**Explanation:**
The verse begins with the **action** before naming the **doer**.

This rhetorical structure draws the reader's **awe to the act of creation** first, then to **the Creator**, creating a dramatic and reflective tone.

**Example 4**
**وَجَعَلَ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ** *(An-Naḥl 16:15)*
*"And He placed firm mountains upon the earth so it would not shake with you."*

**Analysis:**

- **Fiʿl:** جَعَلَ (He placed)
- **Adverbial phrase:** فِي الْأَرْضِ (in the earth)
- **Mafʿūl:** رَوَاسِيَ (mountains)
- **Fāʿil:** implied (Allah, understood from context)

**Explanation:**
The focus is on **the act and its purpose**, not on the doer.

This stylistic choice emphasizes the **effect and wisdom** behind creation — a hallmark of Qur'anic eloquence.

## 5. Mini Summary

| Principle | Explanation |
|---|---|
| **Word order does not determine meaning** | Arabic relies on *iʿrāb*, not sequence. |
| **The fāʿil can be delayed** | This adds rhythm, variety, and rhetorical depth. |
| **Qur'anic balāghah** | Beginning with the verb emphasizes **action and divine power**. |
| **Modern reading tip** | Focus on **grammatical endings**, not native-language word order. |

## 6. Short Exercises

1. **Analyze the verse:**
   عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ *(Al-ʿAlaq 96:5)*
   – Where is the fāʿil? Why is it not explicitly mentioned?
2. **Rearrange and observe emphasis:**
   خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ اللَّهُ to اللَّهُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
   – What shifts in focus occur between these two?

## 7. Conclusion

In Arabic, **meaning is not bound by word order**, but by **grammatical function and inflection**.

When the **doer (fāʿil)** appears far from the **verb (fiʿl)**, it reflects a **rhetorical choice** — shifting focus from *who acts* to *what is done* or *why it matters*.

This is one of the **subtle secrets of Qur'anic beauty**: its power lies not merely in the words themselves, but in the **placement**, **tone**, and **emphasis** that shape the emotional and spiritual experience of the reader.

## 8. Reflective Summary & Practice

1. In Arabic, **order can change**, but meaning is preserved through *iʿrāb*.
2. **Taqdīm** (fronting) is used for **emphasis**, not for altering grammatical function.
3. The **fāʿil** need not be next to the **fiʿl** — the final vowel indicates its role.
4. The Qur'an employs these flexible structures to **enhance meaning and highlight divine focus**.

**Practice:**

A. Rearrange to notice emphasis:

1. كَتَبَ الطَّالِبُ الدَّرْسَ to الدَّرْسَ كَتَبَ الطَّالِبُ
2. قَرَأَ الْمُعَلِّمُ الْكِتَابَ to الْكِتَابَ قَرَأَ الْمُعَلِّمُ

B. Find a Qur'anic verse where the **fāʿil** appears **distant from its fiʿl**, and reflect on how the arrangement deepens its meaning.

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## M. Section Conclusion

Sentence Structures and Core Functions

### 1. What We Have Mastered

This section established the foundation for understanding how Arabic sentences function.

- The Arabic language is built upon **two main sentence types**: **Jumlah Ismiyyah** (nominal sentence) and **Jumlah Fiʿliyyah** (verbal sentence).
- **Jumlah Ismiyyah** expresses a state, fact, or description.
  Example:
  الْكِتَابُ جَدِيدٌ
  "The book is new."
- **Jumlah Fiʿliyyah** describes actions or events.
  Example:
  كَتَبَ الطَّالِبُ الدَّرْسَ
  "The student wrote the lesson."
- The **khabar** completes the meaning of a nominal sentence. It may appear as:
  - A single word,
  - A phrase (*shibh al-jumlah*),
  - Or a short clause.
- The **mafʿūlāt** complete the meaning in verbal sentences. We have learned to distinguish five types of objects using guiding questions:

| Question | Function | Type |
|---|---|---|
| What? | Direct object | مفعول به |
| How? (by emphasizing the verb's nature) | Verbal intensifier | مفعول مطلق |
| When / Where? | Time or place | مفعول فيه |
| Why? | Purpose | مفعول له |

| Question | Function | Type |
|---|---|---|
| With whom? | Accompaniment | مفعول معه |

- **Negation and conditional sentences** add logic and nuance:
  - مَا / لَمْ / لَنْ / لا / لَيْسَ

    Negate an action or a state.
  - إِنْ / إِذَا / لَوْ

    Connect a condition with its result.

2. Functional Summary of Sentence Types

| Structure | Core Function | Guiding Question |
|---|---|---|
| Jumlah Ismiyyah | Expresses fact or state | “What / Who?” |
| Jumlah Fiʿliyyah | Expresses action or event | “What happened?” |
| Shibh al-Jumlah | Indicates time, place, or relation | “Where? When?” |
| Mafʿūlāt | Completes the action | “What? How? Why?” |
| Negation | Denies an action or condition | “What is absent?” |
| Condition | Links cause and result | “If… then…” |

## 3. A New Mindset for Learning Arabic

Before moving on to **iʿrāb** and **tadabbur**, we must reshape how we think about Arabic grammar.

1. **Do not force English logic onto Arabic.**
   Each language has its own internal system and worldview.
2. **Treat the final vowel (iʿrāb) as the key to meaning**, not a mere ornament. It determines grammatical function, not just pronunciation.
3. **Understand that word order reflects emphasis, not just correctness.** While some orders are fixed (such as the verb before the subject in a verbal sentence), flexibility often changes focus and tone.

4. **Start with simple sentences**, then analyse more complex ones. Arabic builds precision step by step.

## 4. Quick Recap (Memory Aids)

- If a sentence begins with an **ism**, it is **jumlah ismiyyah**.
- If it begins with a **fiʿl**, it is **jumlah fiʿliyyah**.
- **Khabar** clarifies meaning.
- **Mafʿūl** completes the action.
- **Shibh al-jumlah** is not a full sentence.
  It must attach to a khabar, adjective, or ḥāl.
- Use guiding questions:
  **What? How? When? Where? Why? With whom?**

Negation particles

- لَمْ / مَا → past negation
- لا → general or present negation
- لَنْ → future negation
- لَيْسَ → negation of a state or attribute in the present

  *(its past form appears as: لَمْ يَكُنْ)*

Condition particles

- إِنْ → possible condition
- إِذَا → certain condition
- لَوْ → impossible or hypothetical (unfulfilled) condition

**Note on Pronunciation After لَمْ**

When a verb becomes **majzūm** after لَمْ, it normally ends with a **sukūn**:

لَمْ يَكْتُبْ

“He did not write.”

However, if this verb is followed by a word beginning with الـ, two sukūns may meet in pronunciation.

To ease the sound, Arabic inserts a **helping kasrah**.
Example:
Grammatical form:
لَمْ يَكْتُبْ الْوَلَدُ

“The boy did not write.”

Pronounced:
لَمْ يَكْتُبِ الْوَلَدُ

This kasrah is **only for pronunciation**.
Grammatically, the verb is still:
فعل مضارع مجزوم بالسكون

Qurʾānic Illustration
لَمْ يَكُنِ الَّذِينَ كَفَرُوا

(al-Bayyinah 98:1)
“Those who disbelieved were not…”

- The verb يَكُنْ is majzūm with sukūn.
- A kasrah appears in pronunciation before الَّذِينَ.

**Key reminder:**

- لَمْ always makes the verb majzūm.
- The kasrah is phonetic, not grammatical.

## 5. Common Mistakes and How to Fix Them

| Mistake | Correction |
|---|---|
| Starting with an indefinite noun without context | Use a fronted khabar: فِي الْبَيْتِ رَجُلٌ |
| Treating shibh al-jumlah as a full sentence | It must attach to a khabar, adjective, or ḥāl |
| Using the wrong negation particle | لَنْ for future, لَمْ for past |
| Forgetting فَ in a non-verbal conditional result | In conditional sentences, if the result clause is not a verb, it usually begins with فَ.<br>Example: إِنْ تُحْسِنْ فَاللَّهُ شَاكِرٌ |

## 6. Five-Minute Practice

1. Change word order to see how emphasis shifts: ذَهَبَ مُحَمَّدٌ → مُحَمَّدٌ ذَهَبَ
2. Build sentences using all five types of mafʿūl.
3. Convert a sentence into a negative form using مَا / لَمْ / لَنْ.
4. Create a conditional sentence using إِنْ / إِذَا / لَوْ.

## 7. A Reflection (Tadabbur Moment)

Arabic is not merely a grammatical system—it is a mirror of thought and soul.

Each structure carries meaning beyond syntax:

- **Jumlah ismiyyah** affirms truth and constancy.
- **Jumlah fiʿliyyah** conveys movement and action.
- Conditional and negative forms express logic, choice, and divine law.

Through these patterns, the Qurʾān speaks not only to the mind but to the heart—teaching balance between certainty and effort, destiny and responsibility.

## 8. What Comes Next

The next section will guide us into the world of **iʿrāb**, where every vowel ending becomes a map of meaning, not just a sound.

You will discover how small grammatical changes open vast layers of Qurʾānic meaning.

It is **iʿrāb** that makes Arabic's flexible word order possible— the system that preserves meaning even when words move for emphasis and style.

In short, Section 5 has equipped us to:

- Recognise sentence structures,
- Identify completing elements, and
- Understand logical connectors.

We are no longer reading only what is said—we are beginning to understand **why it is arranged that way**.

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# Section 6:

# Advanced Grammar

# Section 6

## Advanced Grammar

Section 6 introduces several advanced grammatical structures that frequently appear in Arabic texts. It explains the functions of kāna and its sisters, inna and its sisters, and expressions of hope, wish, and prayer. The section also covers different types of numbers, the structure of oaths, and revisits key grammatical tools in a more advanced context. The aim is to help the reader recognise and understand these structures when they appear in sentences and Qurʾānic passages.

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# A. Kāna and its Sisters

(كَانَ وَأَخَوَاتُهَا)

*The "Sisters" of Kāna*

## 1. Introduction

In Arabic, *Kāna* and its "sisters" are a group of special verbs that modify the structure of a nominal sentence (*jumlah ismiyyah*).

When these verbs enter a nominal sentence, the mubtadaʾ becomes the *ismu Kāna* (remaining marfūʿ), and the khabar becomes the *khabaru Kāna* (changing to manṣūb).

Their main function is to express **time, state, or transformation** in relation to the subject.

## 2. Structural Change of the Sentence

| Before Kāna | After Kāna |
|---|---|
| الطَّالِبُ نَشِيطٌ | كَانَ الطَّالِبُ نَشِيطًا |
| *The student is diligent* | *The student was diligent* |

**Structure Comparison**

- Before: *Mubtadaʾ (marfūʿ)* + *Khabar (marfūʿ)*
- After: *Ismu Kāna (marfūʿ)* + *Khabaru Kāna (manṣūb)*

**Change in iʿrāb:**

- *Mubtadaʾ* → remains *marfūʿ* as *Ismu Kāna*
- *Khabar* → becomes *manṣūb*

## 3. The Family of Kāna and Their Functions

| Verb | Meaning | Function | Example | Translation |
|---|---|---|---|---|
| كَانَ | was / had been | State in the past | كَانَ الطَّالِبُ نَشِيطًا | The student was diligent |
| أَصْبَحَ | became (in the morning) | Change of state in the morning | أَصْبَحَ الْجَوُّ بَارِدًا | The weather became cold |
| ظَلَّ | remained / continued | Continuation of a state | ظَلَّ الرَّجُلُ وَاقِفًا | The man remained standing |
| مَا زَالَ | is still | Ongoing condition | مَا زَالَ الطِّفْلُ مَرِيضًا | The child is still sick |
| صَارَ | became | Transformation | صَارَ الْمَاءُ ثَلْجًا | The water became ice |
| لَيْسَ | is not | Negation of state | لَيْسَ الْكِتَابُ مُفِيدًا | The book is not useful |

## 4. Grammar Formula

**Core Structure:**
*Kāna + Ismu Kāna (marfūʿ) + Khabaru Kāna (manṣūb)*
**Example Analysis:**

1. **كَانَ الطَّالِبُ مُجْتَهِدًا**

   Kāna – verb

   الطَّالِبُ — Ismu Kāna (marfūʿ)

   مُجْتَهِدًا — Khabaru Kāna (manṣūb)

2. **أَصْبَحَتِ الْمَدِينَةُ هَادِئَةً**

   أَصْبَحَتِ — verb (feminine)

الْمَدِينَةُ — Ismu Asbaha (marfūʿ)

هَادِئَةً — Khabaru Asbaha (manṣūb)

3. لَيْسَ الْوَاجِبُ صَعْبًا

لَيْسَ — verb of negation

الْوَاجِبُ— Ismu Laysa (marfūʿ)

صَعْبًا — Khabaru Laysa (manṣūb)

## 5. Change in Final Vowel

| Position | Mubtadaʾ / Ismu Kāna | Khabar / Khabaru Kāna |
|---|---|---|
| Before Kāna | الطَّالِبُ (ـُ) | نَشِيطٌ (ـٌ) |
| After Kāna | الطَّالِبُ (ـُ) | نَشِيطًا (ـً) |

➡ Only the *khabar* changes to *manṣūb* (fatḥah ending).

## 6. Steps for Easy Analysis

1. Identify the *Kāna* verb (كَانَ, أَصْبَحَ, مَا زَالَ, etc.).
2. Find the *Ismu Kāna* – usually follows the verb, and is *marfūʿ*.
3. Locate the *Khabaru Kāna* – follows the *ism*, and is *manṣūb*.
4. Understand the nuance – each verb carries a specific temporal or situational meaning.

## 7. Examples of Complex Sentences

1. كَانَ الْوَلَدُ يَلْعَبُ فِي الْحَدِيقَةِ

“The boy was playing in the garden.”
→ The *khabar* is a verbal sentence (*jumlah fiʿliyyah*).

2. أَصْبَحَ الطَّالِبُ يُحَضِّرُ دَرْسَهُ

"The student began preparing his lesson."
→ The *khabar* is a present verb (*fiʿl muḍāriʿ*).

3. مَا زَالَ الْكِتَابُ مَوْجُودًا عَلَى الطَّاوِلَةِ

"The book is still on the table."
→ The *khabar* is an adjective in the *manṣūb* form.

## 8. Qurʾānic Examples

| No. | Qurʾānic Verse | Reference | Translation | Note |
|---|---|---|---|---|
| 1 | وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا | An-Nisāʾ 4:134 | "And Allah has always been All-Hearing, All-Seeing." | A classical use of *Kāna* describing Allah's eternal attributes. |
| 2 | فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ | Al-Qaṣaṣ 28:18 | "So he became in the city, fearful and watchful." | *Aṣbaḥa* expresses a change of state (by morning). |
| 3 | مَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ | Al-Anbiyāʾ 21:15 | "Their cry did not cease until We made them like harvested, lifeless crops." | *Mā zāla* indicates continuous persistence. |

## 9. Key Summary

| Aspect | Explanation |
|---|---|
| Core Function | Enters a nominal sentence and changes the grammatical case of its components |
| *Ismu Kāna* | Always *marfūʿ* |

| Aspect | Explanation |
|---|---|
| *Khabaru Kāna* | Always *manṣūb* |
| Meaning | Expresses time, state, or negation |
| Main Usage | To show past condition, continuity, or transformation |

## 10. Mastery Tips

1. Memorize the most common verbs of Kāna.
2. Always check the final vowel — *khabar* must be *manṣūb*.
3. Understand the subtle difference between "was," "became," and "remained."
4. Practice with Qurʾānic verses for natural familiarity.

## Final Reflection

**Golden Formula:**
**Kāna + [Subject – marfūʿ] + [Predicate – manṣūb]**
In Arabic, *Kāna* and its sisters do more than mark tense — they express **states of being**, **transformation**, and **continuity**.

Understanding this structure allows readers to sense the profound eloquence in verses like:
"وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا" —a declaration that every state, every moment, exists within the eternal knowledge and will of Allah.

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## B. Inna and its Sisters

(إِنَّ وَأَخَوَاتُهَا)

*Emphasis, Emotion, and Contrast in Arabic Sentences*

### Main Idea

*Inna* and its sisters are particles of emphasis, contrast, and emotional nuance that modify the structure of a nominal sentence (*jumlah ismiyyah*).

They serve to add emphasis, introduce statements, express feelings such as hope or regret, or show contrast and comparison between ideas.

### 1. Introduction

In Arabic, *Inna* and its "sisters" are **particles (ḥurūf)** that enter a nominal sentence and change the grammatical state of its parts:

- The **mubtadaʾ** becomes **Ismu Inna** (*manṣūb*).
- The **khabar** remains **marfūʿ**.

Their function is to **emphasize meaning**, **convey emotion**, or **create contrast** in expression.

### 2. Change in Sentence Structure

| Before Inna | After Inna |
|---|---|
| اللَّهُ غَفُورٌ | إِنَّ اللَّهَ غَفُورٌ |
| *Allah is Forgiving* | *Indeed, Allah is Forgiving* |

**Structure Comparison**

- Before: *Mubtadaʾ (marfūʿ) + Khabar (marfūʿ)*
- After: *Ismu Inna (manṣūb) + Khabaru Inna (marfūʿ)*

**Change in iʿrāb:**

- *Ismu Inna* → changes to *manṣūb* (ـَ)
- *Khabaru Inna* → remains *marfūʿ* (ـُ)

## 3. The Family of *Inna* and Their Functions

| Particle | Meaning | Function | Example | Translation |
|---|---|---|---|---|
| إِنَّ | indeed / surely | Assertion, certainty | إِنَّ اللَّهَ غَفُورٌ | Indeed, Allah is Forgiving |
| أَنَّ | that | Introducing a statement or fact | عَلِمْتُ أَنَّ الْحَقَّ وَاضِحٌ | I knew that the truth is clear |
| لٰكِنَّ | but | Contrast or exception | الطَّقْسُ جَمِيلٌ لٰكِنَّ الْبَحْرَ هَائِجٌ | The weather is nice, but the sea is rough |
| كَأَنَّ | as if | Comparison / simile | كَأَنَّ الشَّمْسَ ذَهَبٌ | As if the sun were gold |
| لَيْتَ | if only | Wish or regret | لَيْتَ الشَّبَابَ يَعُودُ | If only youth could return |
| لَعَلَّ | perhaps / hopefully | Hope or possibility | لَعَلَّ النَّجَاحَ قَرِيبٌ | Hopefully, success is near |

## 4. Grammar Formula

**Core Structure:**
*Inna + Ismu Inna (manṣūb) + Khabaru Inna (marfūʿ)*

**Example Analysis:**

1. إِنَّ الطَّالِبَ مُجْتَهِدٌ

   إِنَّ — particle of emphasis

الطَّالِبَ — *Ismu Inna* (*manṣūb*)

مُجْتَهِدٌ — *Khabaru Inna* (*marfūʿ*)

2. لٰكِنَّ الْوَقْتَ قَصِيرٌ

لٰكِنَّ — particle of contrast

الْوَقْتَ — *Ismu Lākinna* (*manṣūb*)

قَصِيرٌ — *Khabaru Lākinna* (*marfūʿ*)

3. لَعَلَّ الْفَرَجَ قَرِيبٌ

لَعَلَّ — particle of hope

الْفَرَجَ — *Ismu Laʿalla* (*manṣūb*)

قَرِيبٌ — *Khabaru Laʿalla* (*marfūʿ*)

## 5. Key Comparison: *Kāna* vs *Inna*

| Aspect | The *Kāna* Family | The *Inna* Family |
|---|---|---|
| Type | Verb | Particle |
| Function | Time / State | Emphasis / Emotion |
| Ism | *Marfūʿ* (ـُ) | *Manṣūb* (ـَ) |
| Khabar | *Manṣūb* (ـً) | *Marfūʿ* (ـُ) |

**Example Comparison**

| Type | Sentence | Analysis |
|---|---|---|
| With Kāna | كَانَ الطَّالِبُ مُجْتَهِدًا | *Ism:* الطَّالِبُ (*marfūʿ*), *Khabar:* مُجْتَهِدًا (*manṣūb*) |
| With Inna | إِنَّ الطَّالِبَ مُجْتَهِدٌ | *Ism:* الطَّالِبَ (*manṣūb*), *Khabar:* مُجْتَهِدٌ (*marfūʿ*) |

➡ *Kāna* lowers the **khabar**, while *Inna* lowers the **ism**.

## 6. Easy Analysis Steps

1. Identify the particle (*Inna, Anna, Lākinna,* etc.).
2. Locate the *Ismu Inna* – usually right after the particle, and it is *manṣūb*.
3. Identify the *Khabaru Inna* – comes after it, and it is *marfūʿ*.
4. Understand the nuance – each particle carries a distinct emotional tone: assertion, contrast, hope, or regret.

## 7. Examples of Complex Sentences

1. أَعْلَمُ أَنَّ النَّجَاحَ مُهِمٌّ

   “I know that success is important.”
   → *Anna* introduces a statement or fact.

2. الطَّعَامُ لَذِيذٌ لٰكِنَّ الثَّمَنَ غَالٍ

   “The food is delicious, but the price is high.”
   → *Lākinna* shows contrast in meaning.

3. لَيْتَ الْعُطْلَةَ تَطُولُ

   “If only the holiday were longer.”
   → *Laita* expresses a wistful wish or regret.

4. لَعَلَّ الْمَطَرَ يَهْطُلُ الْيَوْمَ

   “Perhaps the rain will fall today.”
   → *Laʿalla* expresses hope or possibility.

## 8. Qurʾānic Examples

| No. | Qurʾānic Verse | Reference | Translation | Usage Note |
|---|---|---|---|---|
| 1 | إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ | Al-Baqarah 2:20 | “Indeed, Allah has power over all things.” | *Inna* emphasizes the certainty of Allah’s power. |
| 2 | وَأُوحِيَ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ | Al-Anbiyāʾ 21:108 | “And it has been revealed to me that your God is only One.” | *Anna* introduces a revealed statement. |
| 3 | لَعَلَّكُمْ تَتَّقُونَ | Al-Baqarah 2:21 | “So that you may become mindful (of Allah).” | *Laʿalla* expresses purpose and hope. |
| 5 | لَٰكِنَّ اللَّهَ رَءُوفٌ بِالنَّاسِ | Al-Baqarah 2:143 | “But Allah is kind to mankind.” | *Lākinna* introduces contrast with compassion. |

## 9. Key Summary

| Aspect | Explanation |
|---|---|
| Core Function | To emphasize meaning or express emotion |
| *Ismu Inna* | Changes to *manṣūb* |
| *Khabaru Inna* | Remains *marfūʿ* |
| Range of Meaning | Emphasis, hope, wish, comparison, contrast |
| Qurʾānic Use | Strengthens emotional and rhetorical impact |

## 10. Mastery Tips

1. Memorize the six primary particles of *Inna*.
2. Remember the rule: **Ism = manṣūb**, **Khabar = marfūʿ**.
3. Contrast it with *Kāna*, which reverses the case pattern.
4. Practice with Qurʾānic verses to feel the emotional nuance and flow.

## Final Reflection

**Golden Formula:**
**Inna + [Ism – manṣūb] + [Khabar – marfūʿ]**
*Kāna* emphasizes **time and state**, while *Inna* emphasizes **meaning and emotion**.

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## C. Expressions of Hope, Wish,  and Prayer

(تَعْبِيرَاتُ الرَّجَاءِ وَالدُّعَاءِ)

### Introduction

The Arabic language has special forms to express *hope*, *prayer*, and *longing*.

These are special expressions used to convey hope, wish, and prayer.

They reflect the speaker's inner feelings — from hopeful expectation to deep yearning or regret.

### 1. Main Table: Core Forms of Hope and Prayer

| Type | Form / Particle | Example | Meaning / Translation |
|---|---|---|---|
| **Hope (possibility)** | لَعَلَّ (*laʿalla*) | لَعَلَّكُمْ تَتَّقُونَ — *Al-Baqarah 2:183* | So that you may attain taqwā (God-consciousness). |
| **Wish / Unreal desire** | لَيْتَ (*laita*) | يَا لَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا — *An-Nisāʾ 4:73* | "If only I had been with them, I would have achieved a great victory." |
| **Prayer for a companion / righteous person** | رَضِيَ اللَّهُ عَنْهُ | Common phrase after mentioning a Companion | "May Allah be pleased with him." |
| **Prayer for blessing** | بَارَكَ اللَّهُ فِيكَ | Common supplication | "May Allah bless you." |
| **Prayer for forgiveness** | غَفَرَ اللَّهُ لَنَا وَلَكُمْ | Common greeting among Muslims | "May Allah forgive us and you." |
| **Prayer for** | جَزَاكَ اللَّهُ خَيْرًا | Gratitude expression | "May Allah reward you |

| Type | Form / Particle | Example | Meaning / Translation |
|---|---|---|---|
| **goodness / reward** | | | with goodness.” |
| **Qurʾānic prayer (for forgiveness)** | | رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ — *Āl ʿImrān 3:147* | “Our Lord, forgive us our sins, strengthen our steps, and help us against the disbelieving people.” |
| **Qurʾānic prayer (for parents)** | | رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا — *Al-Isrāʾ 17:24* | “My Lord, have mercy on them as they raised me when I was small.” |
| **Qurʾānic prayer (for the righteous)** | | — وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا *Al-Furqān 25:74* | “And make us leaders for the righteous.” |

## 2. Concise Explanation

1. **لَعَلَّ (*laʿalla*) – Hope / Possibility**

   Used to express hope, expectation, or intended outcome. In the Qurʾān, it often conveys purpose or divine wisdom.

   Example: **لَعَلَّكَ تَنْجَحُ** — “Hopefully, you will succeed.”

   Qurʾān: **لَعَلَّكُمْ تَتَّقُونَ** (*Al-Baqarah 2:183*).

2. **لَيْتَ (*laita*) – Wish or Unreal Desire**

   Expresses longing or regret for something unlikely or impossible.

Example: لَيْتَنِي فِي زَمَنِ النَّبِيِّ — "If only I had lived in the Prophet's time."

Qurʾān: يَا لَيْتَنِي كُنتُ مَعَهُمْ (*An-Nisāʾ 4:73*).

3. **Expressions of Prayer (Duʿāʾ)**
   Usually take these grammatical forms:

   - **Past tense verb (fiʿl māḍī)** — Past tense verb (fiʿl māḍī) used in the form of supplication. Although grammatically past, it expresses a humble prayer or wish. :
   رَضِيَ اللَّهُ عَنْهُ, غَفَرَ اللَّهُ لَكَ → "May Allah be pleased with him / forgive you."

   - **Imperative verb (fiʿl amr)** — a direct plea to Allah:
   اغْفِرْ، ارْحَمْ، اجْعَلْ → "Forgive, have mercy, make (us)…"

These appear throughout Qurʾānic supplications, prophetic prayers, and daily Muslim speech.

## 3. Reflective Tadabbur

In Arabic, prayer (*duʿāʾ*) is not merely an expression of hope — it is a **statement of faith**.

Every plea implies belief that only Allah has power to grant it.

- لَعَلَّكُمْ تَتَّقُونَ conveys *hope grounded in effort* — that human striving may meet divine grace.
- يَا لَيْتَنِي كُنتُ مَعَهُمْ expresses *regret* for a missed opportunity.
- The رَبَّنَا prayers in the Qurʾān show a perfect balance between *acknowledging weakness* and *seeking divine guidance*.

Through them, the Qurʾān teaches that true hope is an act of worship — anchored not in wishful thinking, but in trust and humility before Allah.

## 4. Key Summary

| Aspect | Arabic Form | Core Meaning | Emotional Nuance |
|---|---|---|---|
| **Hope** | لَعَلَّ (*laʿalla*) | "Hopefully" / "May it be" | Possibility; hope with expectation |
| **Wish (unreal)** | لَيْتَ (*laita*) | "If only" | Regret or unattainable desire |
| **Prayer (verb form)** | غَفَرَ، ارْحَمْ، اجْعَلْ | "May Allah…" / "O Allah…" | Submission and devotion (*taʿabbud*) |

## 5. Core Insight

Arabic expresses *hope, prayer,* and *longing* with remarkable emotional precision. Each particle carries its own spiritual tone — from **the optimism of faith (لَعَلَّ)** to **the melancholy of regret (لَيْتَ)**.

And in the Qurʾānic *duʿāʾs* beginning with رَبَّنَا, every word unites humility with faith: a believer's heart confessing — **all hope belongs to Allah alone.**

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## D. Numbers: Cardinal, Ordinal & Fractional

(الأَعْدَادُ — الأَصْلِيَّةُ، التَّرْتِيبِيَّةُ، الكَسْرِيَّةُ)

### Introduction

Arabic numerals operate through a highly structured system governed by **three main factors**:

| Core Factor | Explanation |
|---|---|
| **1. Numerical Range** | Divided into 1–2, 3–10, 11–99, and 100+ |
| **2. Gender (Masculine / Feminine)** | The number changes gender depending on the noun it counts |
| **3. Iʿrāb (Grammatical Case)** | Determines the vowel ending of the counted noun (marfūʿ, manṣūb, majrūr) |

### 1. Cardinal Numbers (الأعداد الأصليّة)

**Function:** Indicate *quantity or number.*
**Question:** "How many?"
**Basic Examples:**

وَاحِد — one | اِثْنَان — two | ثَلاثَة — three

**Base Numbers 0–10**

| Number | Masculine | Feminine | Meaning |
|---|---|---|---|
| 0 | صِفْر | صِفْر | zero |
| 1 | وَاحِد | وَاحِدَة | one |
| 2 | اِثْنَان | اِثْنَتَان | two |

| Number | Masculine | Feminine | Meaning |
|---|---|---|---|
| 3 | ثَلاثَة | ثَلاث | three |
| 4 | أَرْبَعَة | أَرْبَع | four |
| 5 | خَمْسَة | خَمْس | five |
| 6 | سِتَّة | سِتّ | six |
| 7 | سَبْعَة | سَبْع | seven |
| 8 | ثَمَانِيَة | ثَمَان | eight |
| 9 | تِسْعَة | تِسْع | nine |
| 10 | عَشَرَة | عَشْر | ten |

## Tens (20–90)

| Number | Arabic | Number | Arabic |
|---|---|---|---|
| 20 | عِشْرُونَ | 60 | سِتُّونَ |
| 30 | ثَلاثُونَ | 70 | سَبْعُونَ |
| 40 | أَرْبَعُونَ | 80 | ثَمَانُونَ |
| 50 | خَمْسُونَ | 90 | تِسْعُونَ |

## Usage Rules for Cardinal Numbers

| Range | Number Rule | Noun Rule | Example (Masc) | Example (Fem) |
|---|---|---|---|---|
| 1–2 | Same gender | Singular, follows case | كِتَابٌ وَاحِدٌ | مَدْرَسَةٌ وَاحِدَةٌ |

| Range | Number Rule | Noun Rule | Example (Masc) | Example (Fem) |
|---|---|---|---|---|
| | | | كِتَابَانِ | مَدْرَسَتَانِ |
| 3–10 | Opposite gender | Plural, majrūr (ٍ) | ثَلاثَةُ كُتُبٍ | أَرْبَعُ طَالِبَاتٍ |
| 11–19 | Mixed | Singular, mansūb (ًا) | أَحَدَ عَشَرَ كِتَابًا | إِحْدَى عَشْرَةَ طَالِبَةً |
| 20–99 | Tens remain fixed | Singular, mansūb (ًا) | خَمْسَةٌ وَعِشْرُونَ كِتَابًا | إِحْدَى وَثَلاثُونَ طَالِبَةً |
| 100+ | Fixed | Singular, majrūr (ٍ) | مِئَةُ كِتَابٍ | أَلْفُ طَالِبَةٍ |

## Examples in Sentences

1. **Numbers 1–2 (same gender):**

   قَرَأْتُ كِتَابًا وَاحِدًا — *I read one book.*

   رَأَيْتُ كِتَابَيْنِ جَدِيدَيْنِ — *I saw two new books.*

2. **Numbers 3–10 (opposite gender):**

   اِشْتَرَيْتُ ثَلاثَةَ كُتُبٍ — *I bought three books.*

   فِي الْفَصْلِ خَمْسُ طَالِبَاتٍ — *There are five female students in the class.*

## 2. Ordinal Numbers (الأعداد الترتيبيّة)

**Function:** Indicate *order or sequence.*
**Question:** “Which number in order?”

**Ordinals 1–10**

| Order | Masculine | Feminine | Meaning |
|---|---|---|---|
| 1st | أَوَّل | أُولَى | first |
| 2nd | ثَانٍ | ثَانِيَة | second |

| Order | Masculine | Feminine | Meaning |
|---|---|---|---|
| 3rd | ثَالِث | ثَالِثَة | third |
| 4th | رَابِع | رَابِعَة | fourth |
| 5th | خَامِس | خَامِسَة | fifth |
| 6th | سَادِس | سَادِسَة | sixth |
| 7th | سَابِع | سَابِعَة | seventh |
| 8th | ثَامِن | ثَامِنَة | eighth |
| 9th | تَاسِع | تَاسِعَة | ninth |
| 10th | عَاشِر | عَاشِرَة | tenth |

**Examples**

*Ordinary sentences:*

الْيَوْمُ الْأَوَّلُ فِي الْمَدْرَسَةِ — *The first day at school.*

هَذَا الْبَيْتُ الثَّالِثُ فِي الشَّارِعِ — *This is the third house on the street.*

## Comparison: Cardinal vs. Ordinal

| Aspect | Cardinal | Ordinal |
|---|---|---|
| Function | Quantity | Order |
| Arabic Example | ثَلَاثَةُ كُتُبٍ | الْكِتَابُ الثَّالِثُ |
| Qurʾānic Example | سَبْعَ سَنَابِلَ (Yūsuf 12:43) | الْأَوَّلِينَ (Ash-Shuʿarāʾ 26:196) |
| Translation | “three books” | “the third book” |

## 3. Fractional Numbers (الأعداد الكَسْرِيَّة)

**Function:** Express a *part of a whole.*
**Question:** "How many parts?"

### Common Fractions in Arabic & the Qurʾān

| Fraction | Arabic | Pronunciation | Meaning | Qurʾānic Example |
|---|---|---|---|---|
| ½ | نِصْفٌ / نِصْفًا / نِصْفٍ | niṣf | half | وَلَهُنَّ النِّصْفُ — *An-Nisāʾ 4:12* |
| ⅓ | ثُلُثٌ / ثُلُثًا / ثُلُثٍ | thuluth | one-third | فَلِأُمِّهِ الثُّلُثُ — *An-Nisāʾ 4:11* |
| ⅔ | ثُلُثَانِ / ثُلُثَيْنِ | thuluthāni | two-thirds | وَلَهَا الثُّلُثَانِ — *An-Nisāʾ 4:11* |
| ¼ | رُبُعٌ / رُبُعًا / رُبُعٍ | rubʿ | one-fourth | وَلَهُنَّ الرُّبُعُ — *An-Nisāʾ 4:12* |
| ⅕ | خُمُسٌ / خُمُسًا / خُمُسٍ | khumus | one-fifth | فَأَنَّ لِلَّهِ خُمُسَهُ — *Al-Anfāl 8:41* |
| ⅙ | سُدُسٌ / سُدُسًا / سُدُسٍ | sudus | one-sixth | فَلِأُمِّهِ السُّدُسُ — *An-Nisāʾ 4:11* |
| ⅛ | ثُمُنٌ / ثُمُنًا / ثُمُنٍ | thumn | one-eighth | فَلَهُنَّ الثُّمُنُ — *An-Nisāʾ 4:12* |
| 1/10 | عُشْرٌ / عُشْرًا / عُشْرٍ | ʿushr | one-tenth | Used in agricultural zakāt contexts |

### Rules for Fractions

1. Fractions behave **like an Idāfah (genitive construction)**.
   → The word after it must be **majrūr** (kasrah ending).
2. The **iʿrāb** of the fraction depends on its role in the sentence.

**Examples:**

1. قَرَأْتُ نِصْفَ الْكِتَابِ

   → *I read half of the book.*

   نِصْفَ = object (manṣūb), الْكِتَابِ = genitive (muḍāf ilayh)

2. بِثُلُثِ الْمَالِ

   → *With one-third of the wealth.*

   ثُلُثِ = noun after preposition (majrūr), الْمَالِ = genitive complement

## Summary & Memory Aids

| Range | Gender Agreement | Noun Form | Example |
|---|---|---|---|
| 1–2 | Same | Singular | كِتَابَانِ |
| 3–10 | Opposite | Plural (ٍ) | ثَلَاثَةُ كُتُبٍ |
| 11–19 | Mixed | Singular (ًا) | أَحَدَ عَشَرَ كِتَابًا |
| 20–99 | Mixed | Singular (ًا) | خَمْسَةٌ وَعِشْرُونَ كِتَابًا |
| 100+ | Fixed | Singular (ٍ) | مِئَةُ كِتَابٍ |

## Quick Keys

1. **Cardinal** → quantity (*How many?*)
2. **Ordinal** → order (*Which one?*)
3. **Fractional** → part of a whole (*How much of it?*)
4. **3–10** → opposite gender
5. **11–99** → mixed rule
6. **100+** → fixed form

## Reflective Tadabbur

Arabic precision in numbers mirrors divine order — each numerical form conveys not just count, but **meaning**.

In the Qurʾān, numbers signify **justice, balance, and divine proportion** — as seen in inheritance laws and measures of fairness.

“وَلَهُنَّ النِّصْفُ” — “And for them is half (a fair share).” (An-Nisāʾ 4:12)

Every fraction reminds us that Allah has decreed **exact measure with perfect wisdom** — nothing excessive, nothing deficient.

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## E. Oaths (Qasam)

(القَسَمُ)

### 1. Introduction

In Arabic, **qasam** (القَسَمُ) refers to an oath, vow, or solemn declaration used to emphasize truth, sincerity, or commitment.

It functions as a **powerful rhetorical device** that reinforces certainty or sincerity in speech.

In English, qasam can be expressed as:
**"By…," "I swear by…,"** or **"Truly…"**

**Common examples:**

- وَاللَّهِ — *By Allah*
- وَالعَصْرِ — *By time*

A **qasam sentence** consists of three main components:

| Term | Arabic Name | Function | Explanation |
|---|---|---|---|
| **Oath Particle** | أَحْرُفُ القَسَمِ | Introduces the oath | Usually وَ **(wāw)**, بِ **(bi-)**, or تَ **(ta-)** |
| **Oath Object** | مُقْسَمٌ بِهِ | The entity sworn by | The oath object is always majrūr after the oath particle. |
| **Response to Oath** | جَوَابُ القَسَمِ | The statement or truth being emphasized | Often begins with لَ **(Lam Tawkīd)** for emphasis |

### 2. Basic Example & Analysis

**Example:**

وَاللَّهِ لَأَدْرُسَنَّ الْعَرَبِيَّةَ

*“By Allah, indeed I will study Arabic.”*

| Word | Role | Analysis | Meaning |
|---|---|---|---|
| وَ | Huruf Qasam | Oath particle | “By” |
| اللَّهِ | Oath object | Genitive (majrūr) after wāw | Allah |
| لَ | Lam Tawkīd | Emphatic particle | “Indeed / surely” |
| أَدْرُسَنَّ | Jawab Qasam | Fiʿl muḍāriʿ with nūn at-tawkīd | I will study |
| الْعَرَبِيَّةَ | Mafʿūl bih | Object (accusative) | Arabic language |

➡ **Overall meaning:**
*“By Allah, I will surely study Arabic.”*

## 3. Key Features of Qasam

| No | Feature | Explanation |
|---|---|---|
| 1 | **Huruf Qasam** | The most common is وَ **(wāw)**; sometimes بَ **(bi-)** or تَ **(ta-)**. |
| 2 | **Vowel of Oath object** | Always **majrūr** (kasrah) after the oath particle. |
| 3 | **Jawab Qasam** | Often contains emphasis such as إِنَّ or لَ |
| 4 | **Fiʿl Qasam** | The verb “I swear” (أُقْسِمُ) may appear explicitly or be implied. |

## 4. Iʿrāb in Qasam Sentences

| Verse | Grammatical Analysis | Translation |
|---|---|---|
| وَالعَصْرِ إِنَّ الإِنسَانَ لَفِي خُسْرٍ | وَ: Huruf Qasam; العَصْرِ: Oath object (majrūr); إِنَّ الإِنسَانَ...: Jawab Qasam. | *By time, indeed mankind is in loss.* |
| لَا أُقْسِمُ بِهَذَا الْبَلَدِ | أُقْسِمُ: Fiʿl Qasam; بِ: preposition of oath; هَذَا الْبَلَدِ: Oath object (majrūr). | *I swear by this city.* |

## 5. Types of Qasam

| Type | Arabic | Example |
|---|---|---|
| Oath with particle | القسم بالحرف | وَاللَّهِ |
| Oath with verb | القسم بالفعل | أُقْسِمُ بِاللَّهِ |

## 6. Qasam in the Qurʾān

**Example 1 – [Al-ʿAsr 103:1]**

وَالعَصْرِ

*“By time.”*

→ وَ: Oath particle | العَصْرِ: Oath object (majrūr)

**Example 2 – [Al-Balad 90:1]**

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

*“I swear by this city.”*
→ أُقْسِمُ: Oath verb | بِ: Oath preposition | هَذَا الْبَلَدِ: Oath object

**Example 3 – [Ash-Shams 91:1–2]**
وَالشَّمْسِ وَضُحَاهَا

*“By the sun and its morning brightness.”*
→ Allah swears by His creation — a sign of its greatness and significance.

## 7. Comparison: Qasam vs. Nidāʾ (Calling)

| Aspect | Qasam (Oath) | Nidāʾ (Call) |
|---|---|---|
| Purpose | To emphasize a statement | To call or draw attention |
| Structure | Huruf Qasam (وَ, بَ, تَ) + Oath object | Huruf Nidāʾ (يَا, أَ) + Munādā |
| Example | وَاللَّهِ — *By Allah* | يَا طَالِبُ — *O student* |

## 8. Special Cases & Exceptions

| Situation | Explanation | Example |
|---|---|---|
| **Oath by Allah’s Name** | Most common and strongest in meaning. | وَاللَّهِ, تَاللَّهِ |
| **Oath with Demonstrative (Isim Isyārah)** | Demonstrative becomes part of a majrūr phrase after بِ | لَا أُقْسِمُ بِهَذَا الْبَلَدِ |

## 9. Summary of Qasam Elements

| Element | Case | Function | Meaning |
|---|---|---|---|
| Huruf Qasam | — | Introduces the oath | “By…” |
| Oath object | Majrūr (kasrah) | The object sworn by | The oath’s subject |

| Element | Case | Function | Meaning |
|---|---|---|---|
| Jawab Qasam | Depends on structure | The statement or vow | The core declaration |

## Core Understanding

**Qasam** is one of the most eloquent and impactful devices in Arabic rhetoric. It serves to:

- Emphasize **truth and conviction**,
- Express **sincerity and intensity**,
- and **engage the listener's heart** through solemn assurance.

Each qasam in the Qurʾān is deliberate — not merely a statement of swearing, but a call to **reflect and affirm** a profound truth.

*A single oath can carry a thousand affirmations — this is the beauty of qasam in Arabic and the Qurʾān.*

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## F. Advanced Grammatical Tools (Revisit)

(مَوَاضِيع نَحْوِيَّة مُتَقَدِّمَة)

### Overview

This section summarizes key grammatical particles introduced earlier — a quick reference to unify the **core functional tools** of Arabic structure.

These particles shape *meaning, logic, and emotion* in Arabic sentences — from negation to hope, condition, and emphasis.

### F.1. Core Particles and Their Functions

#### F.1.1. Negation (النَّفْي)

| Particle | Function | Effect on Verb | Example | Meaning |
|---|---|---|---|---|
| لَمْ | Negates the past | Verb becomes **majzūm** (ْ) | لَمْ يَذْهَبْ | He did not go |
| لَنْ | Negates the future | Verb becomes **manṣūb** (َ) | لَنْ يَذْهَبَ | He will not go |
| لَا (for command/nahy) | Prohibition | Verb becomes **majzūm** (ْ) | لَا تَلْعَبْ | Do not play |

**Qur'anic Reference:**

لَمْ يَلِدْ وَلَمْ يُولَدْ — "He neither begets nor is born." (Al-Ikhlāṣ 112:3)

#### F.1.2. Conditional (الشَّرْط)

| Particle | Function | Example | Meaning |
|---|---|---|---|
| إِنْ | Conditional (possible) | إِنْ تَدْرُسْ تَنْجَحْ | If you study, you will succeed |
| لَوْ | Hypothetical / impossible condition | لَوْ دَرَسْتَ لَنَجَحْتَ | If you had studied, you would have succeeded |
| إِذَا | Real or expected condition (often future-oriented) | إِذَا جَاءَ سَأُكْرِمُهُ | When he comes, I will honour him |

**Qur'anic Reference:**

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ — "If you help Allah, He will help you." (Muḥammad 47:7)

## F.1.3. Emphasis and Expectation (التَّوْكِيد وَالتَّوَقُّع)

| Particle | Function | Example | Meaning |
|---|---|---|---|
| إِنَّمَا | Exclusive emphasis | إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ | Deeds are judged only by intentions |
| قَدْ | "Already" (past) / may/perhaps with present verbs | قَدْ فَهِمَ الطَّالِبُ | The student has understood |
| لَ | Strong emphasis (Lam of affirmation) | لَأُكْمِلَنَّ عَمَلِي | I will surely complete my task |

**Qur'anic Reference:**

قَدْ أَفْلَحَ الْمُؤْمِنُونَ — "Truly, the believers have succeeded." (Al-Muʾminūn 23:1)

## F.1.4. Hope and Desire (التَّرَجِّي وَالتَّمَنِّي)

| Particle | Function | Example | Meaning |
|---|---|---|---|
| لَيْتَ | Wish or longing (impossible hope) | لَيْتَ الشَّبَابَ يَعُودُ | If only youth could return |

| Particle | Function | Example | Meaning |
|---|---|---|---|
| لَعَلَّ | Hope or possibility | لَعَلَّ الْمَرِيضَ يَشْفَى | Hopefully the patient recovers |

**Qur'anic Reference:**

**لَعَلَّكُمْ تَتَّقُونَ** – "So that you may attain taqwā." (Al-Baqarah 2:183)

## F.2. Special Constructions: Istithnāʾ & Qasam

### F.2.1. Istithnāʾ (الِاسْتِثْنَاءُ) – Exception

**General Formula:**

إِلَّا ... مَا ...

**Example:**

مَا فَازَ إِلَّا الْمُجْتَهِدُ – "None succeeded except the diligent one."

**Qur'anic Example:**

**مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ** –

"They have no knowledge of it except following conjecture." (An-Nisāʾ 4:157)

### F.2.2. Qasam (القَسَم) – Oath or Solemn Declaration

**General Formula:**

وَ + Isim Majrūr

**Example:**

وَاللَّهِ لَأُسَافِرُ – *By Allah, I will surely travel.*

**Qur'anic Example:**

وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ –

"By time! Indeed, mankind is in loss." (Al-ʿAṣr 103:1–2)

## F.3. Similar Particles – Key Distinctions

| Particle Pair | Difference | Example 1 | Example 2 |
|---|---|---|---|
| **إِنْ vs. إِنَّ** | إِنْ = "if" (conditional) | إِنَّ = "indeed" (emphasis) | إِنْ تَدْرُسْ — *If you study* |
| **لَنْ vs. لَمْ** | لَنْ = future negation | لَمْ = past negation | لَنْ يَذْهَبَ — *He will not go* |
| **لَوْ vs. إِذَا** | لَوْ = impossible assumption | إِذَا = certain condition | لَوْ دَرَسْتَ — *If you had studied* |
| **لَعَلَّ vs. لَيْتَ** | لَيْتَ = impossible wish | لَعَلَّ = hopeful possibility | لَيْتَ الشَّبَابَ — *If only youth returned* |

## F.4. Study Strategy

**Three Core Tips**

1. **Watch the verb ending changes:**
   - ـْ (sukūn) → after **لَمْ** or prohibitive **لَا**
   - ـَ (fathah) → after **لَنْ**
2. **Understand contextual logic:**
   - Possible condition → **إِنْ**
   - Definite condition → **إِذَا**
   - Impossible assumption → **لَوْ**
3. **Memorize standard patterns:**

- Each particle family has a fixed grammatical structure.
- Master one example → apply to others easily.

## F.5. Example Sentences

**1. Negation**

لَمْ يَحْضُرْ الطَّالِبُ أَمْسِ — The student did not attend yesterday.

لَنْ أَنْسَى هَذِهِ الذِّكْرَى — I will never forget this memory.

**2. Condition**

إِنْ تَسْتَغْفِرِ اللَّهَ يَغْفِرْ لَكَ — If you seek forgiveness, Allah will forgive you.

إِذَا رَأَيْتَهُ فَسَلِّمْ عَلَيْهِ — When you see him, greet him.

**3. Emphasis**

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ — Truly, the believers are brothers.

قَدْ نَجَحَ الْجَمِيعُ فِي الِامْتِحَانِ — Everyone has passed the exam.

**4. Hope**

لَيْتَ الْوَقْتَ يَعُودُ — If only time could return.

لَعَلَّ الْغَيْثَ يَنْزِلُ قَرِيبًا — Hopefully, rain will fall soon.

## F.6. Quick Reference Formulas

| Category | Formula | Arabic Example | Meaning |
|---|---|---|---|
| **Past Negation** | لَمْ + fiʿl muḍāriʿ (majzūm) | لَمْ يَكْتُبْ | He did not write |
| **Future Negation** | لَنْ + fiʿl muḍāriʿ (manṣūb) | لَنْ يَكْتُبَ | He will not write |
| **Prohibition** | لَا + fiʿl muḍāriʿ (majzūm) | لَا تَكْتُبْ | Do not write |

| Category | Formula | Arabic Example | Meaning |
|---|---|---|---|
| **Possible Condition** | إِنْ + fiʿl muḍāriʿ (majzūm) | إِنْ تَكْتُبْ | If you write |
| **Oath** | وَ + isim majrūr | وَاللَّهِ | By Allah |

## F.7. Key Takeaways

1. **Particles are "meaning tools"** — they shape both structure and nuance.
2. **Observe final vowel changes** — they indicate grammatical role and logic.
3. **Each particle carries its own emotional or logical tone.**
4. **Comprehension over memorization** — focus on meaning in context.
5. **Distinguish look-alike particles** (إِنْ / إِنَّ, لَنْ / لَمْ, لَوْ / إِذَا).

## F.8. Mastery Tips

- Group particles by function: *negation, condition, hope, emphasis.*
- Practice with short, natural sentences.
- Use them in daily dua or reflection.
- Observe how the Qurʾān uses each — every particle reflects a distinct emotional and spiritual depth.

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# Section 7:

# Exceptions and Structural Comparisons in Arabic Sentences

# Section 7

## Exceptions and Structural Comparisons in Arabic Sentences

Section 7 introduces several exceptions and structural comparisons in Arabic sentences that often confuse learners. It helps the reader distinguish forms such as mubtadaʾ–khabar, sifah, and idāfah, and understand special forms like sound plurals, the five special nouns, diptotes, and changes in final letters of verbs. The aim is to help the reader recognise these structures more clearly when reading Arabic sentences.

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## A. Mubtadaʾ–Khabar vs. Sifah vs. Idāfah

*(A. Mubtadaʾ & Khabar vs Ayat Sifat vs Idāfah)*

| Structure Type | Core Feature | Example (Arabic) | Brief Note |
|---|---|---|---|
| **Jumlah Ismiyyah** (Nominal Sentence: *Mubtadaʾ + Khabar*) | Two main components: subject (mubtadaʾ) and predicate (khabar) | الكِتَابُ نَافِعٌ | Expresses a statement or general fact. |
| **Naʿt Structure** (Adjective Phrase) | The second word describes the noun before it | الكِتَابُ النَّافِعُ | Both words agree in gender, number, definiteness, and case. Not a full sentence. |
| **Idāfah Construction** (Genitive/Noun Phrase) | Two nouns: the first is possessed, the second is the possessor | كِتَابُ الطَّالِبِ | The first noun loses tanwīn, and the second noun is always majrūr as the possessor. |

### Special Cases (Exceptions) in the Mubtadaʾ–Khabar Structure

| Type | Explanation | Example (Arabic) | Meaning |
|---|---|---|---|
| **a. Mubtadaʾ after a governing particle (ḥarf nāsikh)** | With particles like إِنَّ, the mubtadaʾ becomes manṣūb.<br>With verbs like لَيْسَ, the subject remains marfūʿ while the predicate becomes manṣūb. | إِنَّ اللَّهَ غَفُورٌ | *Indeed, Allah is Forgiving.* |

| Type | Explanation | Example (Arabic) | Meaning |
|---|---|---|---|
| **b. Khabar precedes the Mubtadaʾ** | Allowed when the meaning remains clear and unambiguous. | فِي الْبَيْتِ رَجُلٌ | *In the house is a man.* |
| **c. Khabar appears as a verbal sentence (jumlah fiʿliyyah)** | The predicate may take the form of a verb phrase. | الطَّالِبُ يَكْتُبُ الدَّرْسَ | *The student is writing the lesson.* |

## Quick Identification Technique:

To distinguish between similar structures:

- Look for particles such as إِنَّ or أَنَّ, which change the case of the mubtadaʾ.
- Observe if the **word order** is inverted (khabar preceding mubtadaʾ).
- Check **agreement markers** (gender, number, case endings) to confirm if it's an adjective (sifah) or an idāfah phrase.

## Summary Insight:

Differences in structure often lead to differences in meaning.

While *jumlah ismiyyah* states existence or qualities, *jumlah naʿtiyyah* describes attributes, and *idāfah* defines ownership or relationship.

Recognizing the iʿrāb endings helps identify the role of each word in the sentence.

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## B. Yāʾ al-Mutakallim & Nūn al-Wiqāyah

This section explains what happens when a word is attached to the first-person suffix **“my / me”**, known as **yāʾ al-mutakallim**.

In Qurʾānic writing, this yāʾ is sometimes written in full (ي) and sometimes omitted in the **rasm** while still being pronounced. Because of this, it must be clearly distinguished from **nūn al-wiqāyah**.

### 1. Basic Example

| Original Form | With Yāʾ | Iʿrāb | Explanation |
|---|---|---|---|
| كُتُبٌ | كُتُبِي | مرفوع بالضمة المقدّرة | The dammah is concealed because of the presence of yāʾ al-mutakallim, and a kasrah appears for phonetic harmony. |

### 2. Main Explanations

**a. Status of Muḍāf and Muḍāf Ilayh**

- When **yāʾ al-mutakallim** is added, the noun becomes a **muḍāf** (first term of an iḍāfah).
- The **yāʾ** itself functions as the **muḍāf ilayh** (possessor).

Example:
كُتُبِي
“My books”

**b. Iʿrāb: Concealed Dammah (الضمة المقدّرة)**

- The word remains **marfūʿ** if its syntactic position requires it.

- However, the dammah does not appear because the yāʾ requires a kasrah for ease of pronunciation.

Example:

كُتُبِي = مبتدأ مرفوع بالضمة المقدّرة

Formal grammatical expression:

مرفوع بالضمة المقدّرة منع من ظهورها اشتغال المحل بحركة المناسبة لياء المتكلم

**c. Phonetic Phenomenon**

Arabic avoids heavy combinations such as:

كُتُبُي

So it is simplified to:

كُتُبِي

The kasrah is called:

**ḥarakat al-munāsabah**

("the vowel of phonetic harmony").

## 3. Qurʾānic Writing (Rasm ʿUthmānī)

In the Qurʾānic script, the yāʾ of the first person may appear in two ways.

**a. Yāʾ Written in Full**

Examples:

رَبِّي

قَوْمِي

كِتَابِي

In these cases, the yāʾ is both **written and pronounced**.

**b. Yāʾ Not Written, but Still Pronounced**

Examples:

| Rasm Form | Recited Form | Meaning |
|---|---|---|
| فَاتَّقُونِ | فَاتَّقُونِي | “So fear Me” |
| فَذَكِّرْنِ | فَذَكِّرْنِي | “So remind Me” |
| وَأَعْبُدْنِ | وَأَعْبُدْنِي | “And worship Me” |

In these cases:

- The final **nūn** represents the place of the omitted yāʾ in the rasm.
- The yāʾ is still pronounced in recitation.

These are **not** examples of nūn al-wiqāyah.

Reason in the Qurʾānic script:

- To preserve the early recitational forms known to the Companions.
- The Qurʾānic orthography is **tawqīfī** (fixed by transmitted tradition), not based on normal spelling rules.

## 4. Distinguishing Yāʾ al-Mutakallim from Nūn al-Wiqāyah

| Aspect | Yāʾ al-Mutakallim | Nūn al-Wiqāyah |
|---|---|---|
| Function | Indicates “my / me” | Protects a verb when attaching “me” |
| Occurrence | With nouns and verbs | Only with verbs |
| Writing | Sometimes written, sometimes omitted in Qurʾānic rasm | Always written when present |
| Example | كِتَابِي (my book) | أَعْطَيْتَنِي (you gave me) |

Clear Illustration

1. أَعْطَيْتَنِي

   = أَعْطَيْتُ + نِ (nūn al-wiqāyah) + ي (yāʾ al-mutakallim)

   “You gave me”

2. رَبِّي

   Contains only **yāʾ al-mutakallim**
   No nūn al-wiqāyah is present.

## 5. Special Case: Asmāʾ al-Khamsah (The Five Nouns)

Example:

أَبِي

“My father”

Explanation:

- The noun becomes **muḍāf**.
- The yāʾ is the **muḍāf ilayh**.
- The final case ending is concealed due to the presence of yāʾ al-mutakallim.

## 6. Selected Qurʾānic Examples

### a. Yāʾ Written in Full

| Example | Sūrah & Verse | Explanation |
|---|---|---|
| رَبِّي | Various occurrences | The final case ending is concealed because of yāʾ al-mutakallim. |
| قَوْمِي | Multiple verses | The noun becomes muḍāf, and the yāʾ is the possessor. |
| كِتَابِي | Al-Ḥāqqah 69:19 | The yāʾ is written and pronounced fully. |

## b. Yāʾ Not Written in the Rasm

| Rasm Form | Recited Form | Sūrah & Verse | Explanation |
|---|---|---|---|
| فَاتَّقُونِ | فَاتَّقُونِي | Ash-Shuʿarāʾ 26:108 | Final nūn marks omitted yāʾ in rasm. |
| فَذَكِّرْنِ | فَذَكِّرْنِي | Al-Aʿlā 87:9 | Same phenomenon. |
| وَأَعْبُدْنِ | وَأَعْبُدْنِي | Yā Sīn 36:60–61 | Clear Qurʾānic example. |

## c. True Examples of Nūn al-Wiqāyah

| Example | Sūrah & Verse | Explanation |
|---|---|---|
| أَعْطَيْتَنِي | Ṣād 38:36 | Verb + nūn al-wiqāyah + yāʾ al-mutakallim. |
| لِتُنذِرَنِي | Al-Aʿrāf 7:22 | Same structure. |

## Summary

- **Yāʾ al-mutakallim** indicates “my” or “me”.
- It turns the noun into a **muḍāf**.
- The final case ending becomes **concealed**.
- In the Qurʾān, the yāʾ may be:
  - Written and pronounced, or
  - Omitted in writing but still pronounced.
- **Nūn al-wiqāyah** appears only with verbs and serves a protective phonetic role.

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## C. Hāʾ al-Kināyah

**(هَاءُ الكِنَايَةِ)**

**Hāʾ al-Kināyah** refers to the *hāʾ* used in the attached pronoun meaning **"his / him"** in Arabic.

**Original Grammatical Status**

- Hāʾ al-Kināyah is a **fixed (mabnī) pronoun** — its form does *not* change because of grammatical case.
- Its base form appears as ـهُ, but its vowel changes according to phonetic context for ease of pronunciation.

**But why do we see two forms (ـهِ / ـهُ)?**

This variation is not caused by case endings (iʿrāb). It follows a fixed phonetic rule in Arabic pronunciation that makes the sound easier to articulate.

**1. Phonetic Origin of the Change**

When the hāʾ (originally pronounced **hu**) comes after:

- **a kasrah (-i)**, or
- **the letter yāʾ (ي)**,

it produces a sound combination that is **heavy and unnatural** in Arabic:

- *fī-hu*
- *ʿalay-hu*

The shift from kasrah to ḍammah creates a less harmonious sound. To maintain vowel harmony and ease of pronunciation, the ḍammah changes to kasrah.

To smooth the pronunciation, Arabs naturally **lowered the ḍammah to a kasrah**, producing an easier flow:

- *fī-hu* → **fīhi**
- *ʿalay-hu* → **ʿalayhi**

Thus the rule: **“It is mabnī on ḍammah, but pronounced with kasrah for phonetic ease.”**

## 2. Forms of Hāʾ al-Kināyah

| Sound before the Hāʾ | Form | Example | Reason |
|---|---|---|---|
| **Yāʾ (ي)** or **kasrah (-i)** | ـهِ | فِيهِ ، عَلَيْهِ ، بِهِ | Phonetic adjustment for easier pronunciation (i → i). Not a grammatical change. |
| **Fatḥah (-a)** or **Ḍammah (-u)** | ـهُ | لَهُ ، رَأَيْتُهُ | Original form retained; no phonetic difficulty. |

## 3. General Rule

**كسرُ هاءِ الكناية بعد الياءِ والكسرة**

*Hāʾ al-Kināyah takes a kasrah after yāʾ or a preceding kasrah due to phonetic ease.*

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## D. Sound Plurals in Arabic

In Arabic, the sound feminine plural refers to the regular plural form created by adding ـات to certain feminine or grammatically feminine nouns.

### 1. Ending Patterns and Grammatical Cases

| Case | Final Ending | Example (Arabic) | Translation |
|---|---|---|---|
| **Rafʿ (Nominative)** | ـاتُ (*-ātu*) | الْمُعَلِّماتُ فِي الْفَصْلِ | The female teachers are in the classroom |
| **Naṣb / Jar (Accusative / Genitive)** | ـاتِ (*-āti*) | رَأَيْتُ الْمُعَلِّماتِ | I saw the female teachers |

### 2. Rules of Formation

| Condition | Example (Singular → Plural) | Meaning |
|---|---|---|
| 1. Feminine noun referring to women | مُعَلِّمَة to مُعَلِّمَاتٌ | teacher → teachers (female) |
| 2. Feminine non-human noun | سَيَّارَة to سَيَّارَاتٌ | car → cars |
| 3. Feminine adjective | كَرِيمَة to كَرِيمَاتٌ | noble → noble (feminine plural) |

### 3. Notes and Exceptions

- **Figurative or collective feminine forms:**
  Some words are grammatically feminine but refer to a mixed or general group, e.g. القُوّاتُ المُسَلَّحَةُ — *the armed forces.*

## 4. Summary Table

| Form | Arabic Example | Iʿrāb | Meaning |
|---|---|---|---|
| Singular | مُعَلِّمَة | – | a (female) teacher |
| Plural (Rafʿ) | الْمُعَلِّماتُ | marfūʿ (ـُ) | female teachers (subject) |
| Plural (Naṣb/Jar) | الْمُعَلِّماتِ | manṣūb/majrūr (ـِ) | female teachers (object or after preposition) |

## 5. Reflection

The sound feminine plural follows a regular and predictable pattern.

By adding only ـــات, a word transforms from singular to plural, while still preserving its femininity — This makes it easier to recognize plural feminine nouns in different grammatical positions.

## Brief Comparison: Masculine vs Feminine Sound Plurals

To complete the picture of **sound plurals**, consider the following comparison:

| Type of Plural | Ending | Rafʿ | Naṣb / Jar |
|---|---|---|---|
| Sound Feminine Plural | ـات | ـاتُ | ـاتِ |
| Sound Masculine Plural | ـون / ـين | ـونَ | ـينَ |

**Note:**
Both are **sound plurals**, but their **iʿrāb patterns differ**.

To complete the picture of sound plurals, we briefly compare it with the sound masculine plural, especially its behavior in iḍāfah constructions.

## Structural Exception: Sound Masculine Plural in Iḍāfah

Unlike the Sound Feminine Plural, which **retains its form**, the **Sound Masculine Plural may undergo a visible change** when it enters an **iḍāfah (construct phrase)**.

When a Sound Masculine Plural becomes **muḍāf**, the final **nūn (ن) must be dropped**.

**Comparative Examples**

| Form | Example | Note |
|---|---|---|
| Without iḍāfah | مُهْلِكِينَ | Accusative/Genitive form with nūn |
| With iḍāfah | مُهْلِكِي الْقُرَىٰ | Nūn dropped due to iḍāfah |

**Main reason:**
The nūn functions similarly to tanwīn, and since tanwīn is not permitted in iḍāfah, the nūn is dropped.

**Qur'anic Example**
﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ﴾
(Surah al-Qaṣaṣ, 28:59)

- مُهْلِكِي: predicate of *kunnā*, accusative (manṣūb) marked by **yāʾ**

- **Nūn is dropped** due to its position in **iḍāfah** with الْقُرَىٰ

**Summary of Section D**

The Sound Feminine Plural remains structurally stable, whereas the Sound Masculine Plural may change form in iḍāfah by dropping the nūn.

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## E. The Five Special Nouns

**(الأسماء الخمسة)**

These nouns express their grammatical case using long letters (wāw, alif, and yāʾ) **when certain grammatical conditions are met**.

Otherwise, they return to normal vowel-based iʿrāb.

These nouns have special endings in the **Rafʿ**, **Naṣb**, and **Jar** states.

### 1. The Five Special Nouns and Their Case Endings

| Word | Meaning | Rafʿ (و) | Naṣb (ا) | Jar (ي) |
|---|---|---|---|---|
| أَب | father | أَبُو | أَبَا | أَبِي |
| أَخ | brother | أَخُو | أَخَا | أَخِي |
| حَم | father-in-law | حَمُو | حَمَا | حَمِي |
| فُو | mouth | فُو | فَا | فِي |
| ذُو | possessor / owner | ذُو | ذَا | ذِي |

### 2. Rules of Usage

To apply these special endings, the noun must meet specific grammatical conditions:

1. **It must appear as a muḍāf (the first term in a construct phrase).**

   Example: أَبُوكَ — *your father*

   (Here أَبُو is in *Rafʿ* form because it is the subject.)

2. **It must not take the definite article (الـ), because the five-noun form only appears when the noun is in an iḍāfah construction.**
   Incorrect: ~~الأَبُو~~
   Correct: أَبُو زَيْدٍ — *Zayd's father*
3. It must remain in the singular form; if it becomes dual or plural, it follows the regular iʿrāb rules.
4. **The word فُو originally derives from فَم (mouth)** — the *mīm* (م) is dropped when it becomes one of the five nouns.

## 3. Exceptions

| Type | Example | Explanation |
|---|---|---|
| **a. Without iḍāfah** | جَاءَ أَبٌ | When not in a construct, the noun follows the **regular short vowel pattern** (not the special long vowels). |
| **b. With yāʾ al-mutakallim ("my")** | أَبِي | When attached to the pronoun "my" (ي), the special long-letter endings disappear, and the noun appears in the form: أَبِي, أَخِي, etc., with a kasrah before the yāʾ. |

## 4. Illustrative Examples

| Sentence (Arabic) | Analysis | Translation |
|---|---|---|
| جَاءَ أَبُو الطَّالِبِ | أَبُو — subject (marfūʿ with wāw) | The student's father came. |
| رَأَيْتُ أَبَا الطَّالِبِ | أَبَا — object (manṣūb with alif) | I saw the student's father. |
| سَلَّمْتُ عَلَى أَبِي الطَّالِبِ | أَبِي — after preposition (majrūr | I greeted the student's father. |

| Sentence (Arabic) | Analysis | Translation |
|---|---|---|
| | with yāʾ) | |

## 5. Quick Summary

| Case | Mark | Example | Meaning |
|---|---|---|---|
| **Rafʿ (subject)** | و (wāw) | أَبُو | father (subject) |
| **Naṣb (object)** | ا (alif) | أَبَا | father (object) |
| **Jar (after preposition)** | ي (yāʾ) | أَبِي | father (after preposition) |

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## F. Diptotes (Mamnuʿ min aṣ-Ṣarf )

## (الممنوع من الصرف)

A **diptote** (*Isim Mamnuʿ min aṣ-Ṣarf*) is a noun that **does not take tanwīn** (nunation) and that, when preceded by a preposition (*ḥarf jar*), takes a **fatḥah (ـَ)** instead of the usual kasrah (ـِ).

This group of nouns represents a distinct grammatical phenomenon in Arabic — subtle, but very important for Qurʾānic reading and iʿrāb analysis.

### 1. Case Endings

| Case | Ending Mark | Example | Explanation |
|---|---|---|---|
| **Rafʿ (Nominative)** | ـُ (ḍammah) | هَذَا أَحْمَدُ | Normal nominative form |
| **Naṣb (Accusative)** | ـَ (fatḥah) | رَأَيْتُ أَحْمَدَ | Normal accusative form |
| **Jar (Genitive)** | ـَ (fatḥah) | ذَهَبْتُ إِلَى أَحْمَدَ | Takes **fatḥah**, not kasrah |

**Key rule:**
A diptote normally:

- Does not take tanwīn, and
- Takes fatḥah instead of kasrah in the genitive.

However, it takes kasrah when:

- It is definite with **al-**, or
- It appears in an iḍāfah construction.

### 2. Main Causes for Diptote Status

| Category | Example | Explanation |
|---|---|---|
| Feminine proper names | فَاطِمَةُ، زَيْنَبُ | Proper feminine names are diptotes. |
| Comparative/superlative (أفعل) | أَحْمَدُ، أَكْبَرُ | Pattern أفعل prevents tanwīn. |
| Pattern فَعْلَان | عَطْشَان، غَضْبَان | Especially when feminine is فَعْلَى. |
| Names ending with ـان | عُثْمَان، سُلَيْمَان | Certain proper names in this form. |
| Foreign proper names | إِبْرَاهِيم، إِسْحَاق | Non-Arabic names are diptotes. |
| Broken plural patterns | مَسَاجِد، مَفَاتِيح | Certain plural patterns prevent tanwīn. |

## 3. Exceptions

Diptotes can revert to normal (i.e., take kasrah) in the following situations:

| Condition | Example | Explanation |
|---|---|---|
| With definite article (al-) | فِي الْمَسَاجِدِ | Kasrah appears because the noun is definite. |
| In iḍāfah construction | فِي مَسَاجِدِ الْمَدِينَةِ | Kasrah appears due to construct phrase. |

## 4. Illustrative Examples

| Sentence (Arabic) | Analysis | Translation |
|---|---|---|
| جَاءَ أَحْمَدُ | Diptote in *Rafʿ* – subject (no tanwīn) | Ahmad came. |

| Sentence (Arabic) | Analysis | Translation |
|---|---|---|
| رَأَيْتُ أَحْمَدَ | Diptote in *Naṣb* – direct object | I saw Ahmad. |
| ذَهَبْتُ إِلَى أَحْمَدَ | Diptote in *Jar* – takes fatḥah instead of kasrah | I went to Ahmad. |

## 5. Quick Identification Tips

| Clue | Indication |
|---|---|
| No tanwīn | Likely a diptote |
| Fatḥah after preposition | Definitely a diptote |
| Some proper names ending with alif-nūn (ان) are diptotes. | Diptote |
| Feminine name or foreign origin | Diptote |

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## G. Special Types of Alif

*(Alif Maddah & Alif Maqṣūrah – الألف الممدودة والألف المقصورة)*

In Arabic, there are **two special forms of alif** that affect both pronunciation and writing. Although both produce a long "ā" sound, their written forms and grammatical behavior are different.

### 1. Comparison Overview

| Type | Characteristics | Example | Notes |
|---|---|---|---|
| **Alif Maddah (آ)** | Combination of hamzah + long alif at the beginning of a word | جَاءَ آدَمُ | The word follows normal iʿrāb rules; case endings appear on the final consonant. |
| **Alif Maqṣūrah (ى)** | Dotless yāʾ at the end, pronounced as long "ā" | رَأَيْتُ فَتًى | Iʿrāb endings are estimated (muqaddarah) because the alif cannot carry vowel marks. |

### 2. Explanation and Usage

#### (a) Alif Maddah (آ)

- Formed by merging a **hamzah (ء)** and a **long alif (ا)**.
- Commonly appears in words beginning with a long "ā" sound.
- Grammatically, the word behaves normally; the iʿrāb appears on the final consonant of the word, not on the alif itself.
- **Example:**
  - جَاءَ آدَمُ — *"Ādam came."*
  - Here, آدَمُ takes ḍammah (ُ) in the nominative position.

**(b) Alif Maqṣūrah (ى)**

- Appears as a **dotless yāʾ (ى)** but pronounced as **long "ā"** (not "y").
- Occurs frequently at the **end of nouns and verbs**.
- Because alif cannot carry diacritics, its *iʿrāb* (ending vowel) is **hidden** — grammarians call it *ḍammah or fatḥah or kasrah muqaddarah* (estimated or implied).
- **Example:**
  - رَأَيْتُ فَتًى — *"I saw a young man."*
  - The noun is in the naṣb position, but the fatḥah is estimated (muqaddarah) because the alif maqṣūrah cannot carry vowel marks.

## 3. Exceptions and Transformations

| Case | Example | Explanation |
|---|---|---|
| **Dual form (muthannā)** | فَتًى to فَتَيَانِ | The alif maqṣūrah returns to its original yāʾ form before the dual ending is added. |

## 4. Reflection

Although both produce a long "ā" sound, their written forms and grammatical behavior are different.

Recognizing this difference helps the reader understand how iʿrāb is applied in each case.

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## H. Final Letters in Verbs

(الفِعْلُ وَحُرُوفُهِ الأَخِيرَة)

### Introduction

In Arabic, verbs sometimes undergo special changes at their final letters depending on grammatical conditions.

These changes occur in situations such as:

- Emphasis (*tawkīd*)
- Jussive forms (*majzūm*)
- Imperative constructions
- Verbs ending with weak letters (*ḥurūf al-ʿillah*)

Understanding these patterns helps the learner recognize why certain letters or vowels appear, disappear, or become fixed.

These changes follow clear and consistent grammatical rules.

### 1. Main Types of Final-Letter Changes in Verbs

| Type | Example | Explanation |
|---|---|---|
| Present verb with emphatic nun (*nun at-tawkīd*) | لَيَكْتُبَنَّ | When the emphatic nun is attached, the verb becomes **mabnī** (fixed) on fatḥah. Normal iʿrāb endings no longer appear. |
| Weak-ending verb in jussive form | يَدْعُو → لَمْ يَدْعُ | The final weak letter (wāw) is **deleted** when the verb becomes *majzūm*. |
| Weak-ending verb with yāʾ | يَرْمِي → لَمْ يَرْمِ | The final **yā**ʾ is dropped in the jussive form. |
| Imperative verb (*fiʿl* | يَكْتُبُ | The present-tense prefix is removed and a |

| Type | Example | Explanation |
|---|---|---|
| *amr*) | → اُكْتُبْ | helping hamzah is added. The verb is built on **sukūn**. |

## 2. Core Rule: Weak Letters at the End of Verbs

Verbs that end with a weak letter:

- و (*wāw*)
- ي (*yāʾ*)
- ا (*alif* — often written as ى)

are called **weak-ending verbs** (*fiʿl muʿtall al-ākhir*).

**Jussive Rule**

When such verbs become **majzūm**:

- The final weak letter is **dropped**.
- The final weak letter is dropped, and the verb ends with the short vowel that remains.

| Base Verb | Meaning | Jussive Form | After لَمْ |
|---|---|---|---|
| يَدْعُو | he calls | يَدْعُ | لَمْ يَدْعُ |
| يَرْمِي | he throws | يَرْمِ | لَمْ يَرْمِ |
| يَسْعَى | he strives | يَسْعَ | لَمْ يَسْعَ |

## 3. The Effect of the Emphatic Nun (نُونُ التَّوْكِيد)

When a present tense verb is attached to:

- نَّ (heavy emphatic nun — doubled)

- نْ (light emphatic nun — single)

the verb:

- Becomes **mabnī** (fixed in form)
- Loses its normal iʿrāb endings
- Ends with **fatḥah** before the emphatic nun

Example

| Normal Verb | With Emphasis | Meaning |
|---|---|---|
| يَكْتُبُ | لَيَكْتُبَنَّ | He will surely write |

**Explanation:**

- لَ = particle of emphasis
- يَكْتُبَنَّ = present verb + heavy emphatic nun
- The verb is built on **fatḥah** due to the emphatic ending

This structure is common in oaths and solemn statements in the Qur’ān.

## 4. Imperative Formation (Fiʿl Amr)

The imperative verb is usually formed from the present tense by:

1. Removing the present-tense prefix
2. Adding a **helping hamzah** (if the remaining verb begins with a consonant cluster)
3. Ending the verb in **sukūn**

Helping Hamzah Rule

| If the present verb has a ... | Helping hamzah is ... | Example |
|---|---|---|
| Ḍammah on the second letter | ضَمَّة (u) | يَكْتُبُ<br>→ اُكْتُبْ |
| Fatḥah or kasrah on the second letter | كَسْرَة (i) | يَجْلِسُ<br>→ اِجْلِسْ<br>يَذْهَبُ<br>→ اِذْهَبْ |

Examples

| Present Verb | Imperative | Meaning |
|---|---|---|
| يَكْتُبُ | اُكْتُبْ | Write! |
| يَجْلِسُ | اِجْلِسْ | Sit! |
| يَذْهَبُ | اِذْهَبْ | Go! |

This pattern is regular and easy to recognize once you see it a few times.

## 5. Quick Reference Summary

| Situation | What Happens to the Verb Ending |
|---|---|
| After jussive particles (لَمْ, لَا النَّاهِيَة) | Final vowel becomes **sukūn** or weak letter is dropped |
| Weak-ending verb in jussive form (*majzūm*) | Final weak letter is deleted |
| With emphatic nun (*nun at-* | Verb becomes **mabnī** on **fatḥah** |

| Situation | What Happens to the Verb Ending |
|---|---|
| *tawkīd*) | |
| Imperative form (*fiʿl amr*) | Prefix removed; helping hamzah added; verb built on **sukūn** |

## 6. Key Insight

Arabic verbs are highly sensitive to their final letters.

A single vowel or letter may indicate:
• Emphasis
• Negation
• Command
• Condition

Therefore, paying attention to verb endings is essential for understanding meaning in Arabic sentences.

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## I. Distinguishing Ṣifah, Ism Fāʿil, and Ism Mafʿūl

Not every descriptive word in Arabic comes from a verb.

Some adjectives are simple qualities, while others are derived from verbs and carry the meaning of an action.

Understanding this difference helps us read Arabic sentences more accurately and prevents confusion when analyzing structure.

### Core Comparison

| Type | Arabic Term | Source | Basic Meaning | Example | Translation |
|---|---|---|---|---|---|
| Simple adjective | صِفَة | Not derived from a verb | A quality or description | رَجُلٌ صَالِحٌ | A righteous man |
| Active noun | اِسْمُ الفَاعِل | Derived from a verb | The one who performs the action | رَجُلٌ كَاتِبٌ | A man who writes |
| Passive noun | اِسْمُ المَفْعُول | Derived from a verb | The one receiving the action | كِتَابٌ مَكْتُوبٌ | A written book |

### Structural Comparison in Sentences

| Structure | Example | Meaning | Function |
|---|---|---|---|
| Noun + simple adjective | رَجُلٌ صَالِحٌ | A righteous man | Describes a quality |
| Noun + ism fāʿil | رَجُلٌ كَاتِبٌ | A man who writes | Describes the doer of an action |
| Noun + ism mafʿūl | كِتَابٌ مَكْتُوبٌ | A written book | Describes the receiver of an action |

## Key Principle

- **Ṣifah** describes a quality.
- **Ism fāʿil** describes the doer of an action.
- **Ism mafʿūl** describes the receiver of an action.

Although all three may appear in the same position in a sentence, their **meanings and sources are different**.

## Reflective Note

When you encounter a descriptive word in Arabic, pause and ask:

> **Is this word describing a quality, or is it describing an action connected to the noun?**

This small distinction opens a deeper understanding of how Arabic expresses meaning — not only through words, but through the relationships between them.

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# Section 8:

# Step-by-Step Application of Iʿrāb

# Section 8

# Step-by-Step Application of Iʿrāb

## General Introduction

This section guides the reader from **theory to practical application of iʿrāb**—that is, how to identify and interpret the grammatical functions of words within Qurʾānic sentences.

The focus is not merely on reading the case endings (ḥarakāt) but on **understanding how iʿrāb reveals meaning and structure** within the divine language.

In this section, we will learn to:

1. Identify the type of sentence and the grammatical role of each word.
2. Differentiate between iʿrāb signs and their effects on meaning.
3. Read and analyze Qurʾānic sentences step by step.
4. Explore how iʿrāb enhances tadabbur (reflective understanding) of the Qurʾān.

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## A. Introduction to Iʿrāb

*(مُقَدِّمَةٌ تَطْبِيقِيَّةٌ فِي الإِعْرَابِ)*

### 1. What Is Iʿrāb?

**Iʿrāb (الإِعْرَاب)** means the **change of a word's final vowel** to indicate its grammatical function and relationship within a sentence.

It is the core system that shows how words relate to one another in a sentence.

| Sign | Arabic Term | Main Function |
|---|---|---|
| ـُ | **Rafʿ (رَفْع)** | Subject / doer / predicate |
| ـَ | **Naṣb (نَصْب)** | Object / adverbial complement |
| ـِ | **Jarr (جَرّ)** | After a preposition or in a possessive phrase |
| ـْ | **Jazm (جَزْم)** | Used in jussive verb forms (after negation, condition, or prohibition) |

**Important Note:**
In the Qurʾān, a single vowel can alter the meaning entirely.
Example:

- اللَّهُ غَفُورٌ — *Allah is Forgiving.*
- اللَّهَ غَفُورٌ — This is incorrect because اللَّهَ is in the accusative case without a grammatical cause. The sentence needs a nominative subject: اللَّهُ غَفُورٌ.

### 2. Identifying the Beginning of a Sentence

The first step in iʿrāb analysis is to determine **how the sentence begins**—whether it starts with a **noun (ism)**, a **verb (fiʿl)**, or a **particle (ḥarf)**.

| Sentence Beginning | Type of Sentence | Basic Structure | Example |
|---|---|---|---|
| Noun (Ism) | **Nominal Sentence (Jumlah Ismiyyah)** | Mubtadaʾ + Khabar | الْوَلَدُ مُجْتَهِدٌ — "The boy is diligent." |
| Verb (Fiʿl) | **Verbal Sentence (Jumlah Fiʿliyyah)** | Fiʿl + Fāʿil | كَتَبَ الطَّالِبُ — "The student wrote." |
| Particle (Ḥarf) | Depends on particle type | Requires further analysis | إِنْ تَدْرُسْ تَنْجَحْ — "If you study, you succeed." |

## 3. Common Particles and Their Role in Sentence Analysis

Particles and connectors in Arabic not only **link clauses** but also signal the **type of structure** that follows—whether it continues the **previous sentence (Dependent Clause)** or begins **a new, independent idea (jumlah istiʾnāfiyyah)**.

| Particle / Connector | General Function | Clue for Iʿrāb Analysis | Typical Sentence Type |
|---|---|---|---|
| وَ **(wa)** | Connects or introduces a new clause | Check if the following clause continues or starts afresh | *Dependent Clause* or *Istiʾnāfiyyah* (context-dependent) |
| فَ **(fa)** | Indicates consequence or sequence | After conditional clauses → continuation; otherwise → new idea | *Dependent Clause / Istiʾnāfiyyah* |
| ثُمَّ **(thumma)** | Sequence with time gap | Marks change in topic or time | *Istiʾnāfiyyah* |
| قَدْ / لَقَدْ **(qad / laqad)** | Precedes a verb for emphasis | Always attached to the following verb | *Dependent Clause* |
| إِنَّ / أَنَّ / كَأَنَّ / | Strengthens or contrasts nominal | Begins a new nominal clause in context | *Dependent Clause* |

| Particle / Connector | General Function | Clue for Iʿrāb Analysis | Typical Sentence Type |
|---|---|---|---|
| لَكِنَّ | sentences | | |
| **Prepositions (فِي، عَلَى، مِنْ)** | Form prepositional phrases | Always bind with the following noun | *Dependent Clause* |

**Key Reminder:**
Particles such as **wa**, **fa**, and **thumma** can either **continue** a sentence or **introduce a new one**.

This distinction is explained in greater depth in **Section 9D: Dependent Clause vs. Istiʾnāfiyyah Sentences**.

## 4. Core Sentence Structures

### (a) Nominal Sentence (Jumlah Ismiyyah)

A sentence beginning with a **noun (ism)**.

| Element | Function | Case Ending | Example |
|---|---|---|---|
| **Mubtadaʾ** | Subject | Marfūʿ (ـُ) | الطَّالِبُ مُجْتَهِدٌ — "The student is hardworking." |
| **Khabar** | Predicate | Marfūʿ (ـُ) | الطَّالِبُ مُجْتَهِدٌ — "The student is hardworking." |

### (b) Verbal Sentence (Jumlah Fiʿliyyah)

A sentence beginning with a **verb (fiʿl)**.

| Element | Function | Case Ending | Example |
|---|---|---|---|
| **Fiʿl** | Verb / action | Varies with tense | كَتَبَ الطَّالِبُ — "The student wrote." |

| Element | Function | Case Ending | Example |
|---|---|---|---|
| **Fāʿil** | Doer / subject | Marfūʿ (ـُ) | كَتَبَ الطَّالِبُ — “The student wrote.” |

## 5. Additional Sentence Components

| Element | Function | Iʿrāb Sign | Example |
|---|---|---|---|
| **Mafʿūl Bih** | Direct object | Manṣūb (ـَ) | ضَرَبَ الطَّالِبُ الْوَلَدَ “The student hit the boy.” |
| **Ẓarf** | Adverb of time or place | Manṣūb (ـَ) | جَلَسَ يَوْمًا — “He sat for a day.” |
| **Jar–Majrūr** | Prepositional phrase | Majrūr (ـِ) | فِي الْمَسْجِدِ — “In the mosque.” |

## 6. Qurʾānic Example

**Verse:**
إِنَّ الْإِنسَانَ لَفِي خُسْرٍ
*(al-ʿAṣr 103:2)*
“Indeed, mankind is in loss.”

| Word | Type | Function | Iʿrāb |
|---|---|---|---|
| إِنَّ | Particle of emphasis (*ḥarf tawkīd*) | Introduces the sentence with emphasis | — |
| الْإِنسَانَ | Ismu Inna | Subject of *inna* | Manṣūb (ـَ) |
| لَفِي | Lam of emphasis + preposition *fī* | Begins the predicate phrase | — |
| خُسْرٍ | Noun (ism) | Predicate of *inna* (prepositional phrase) | Majrūr (ـِ) |

**Conclusion:**
This verse is a **nominal sentence** introduced by *inna*.
Its **predicate** is a **prepositional phrase (jar–majrūr)** beginning with *lafī*.
The iʿrāb clarifies both the structure and the emphatic tone of the verse.

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## B. Weak Letters and Transformations

### حُرُوفُ العِلَّة وَتَغَيُّراتُهَا

Weak letters (ḥurūf al-ʿillah) are the three “soft” consonants in Arabic:

**و — wāw**

**ي — yāʾ**

**ا — alif**

Because of their phonetic weakness, these letters often cause the final vowel (iʿrāb) to become **hidden** (muqaddar). Even when the final vowel is unpronounced, the grammatical state **still applies**, and this is reflected in Qurʾānic recitation rules (tajwīd), especially when pausing (waqf).

### 1. Types and Positions of Weak Letters

| Type | Arabic Term | Position | Qurʾānic Example | Notes |
|---|---|---|---|---|
| **Initial Weak Letter** | مِثَال (mithāl) | Beginning | وُقُودُهَا النَّاسُ (al-Baqarah 24) | Weak letter appears at the start |
| **Middle Weak Letter** | أَجْوَف (ajwaf) | Middle | قَالُوا آمَنَّا (al-Baqarah 14) | Weak letter in the middle often becomes an alif |
| **Final Weak Letter** | نَاقِص (nāqiṣ) | End | يَدْعُو مَنْ ضَرُّهُ (al-Ḥajj 13) | Weakest position; greatest effect on iʿrāb |

### 2. Four-Step Analytical Method

| Step | Purpose | Guiding Question |
|---|---|---|
| **1. Identify weak-letter** | Locate the weak letter | Is it at the beginning, middle, |

| | | |
|---|---|---|
| **type** | | or end of the word? |
| **2. Restore original form** | Recover the root before phonetic change | What was the word's form before the vowel shift? |
| **3. Determine the iʿrāb case** | Identify its grammatical state | Rafʿ, Naṣb, or Jazm? |
| **4. Understand the transformation** | Explain why the letter stayed or dropped | Was the weak letter retained or deleted? |

## 3. Defective Verbs (al-Fiʿl al-Nāqiṣ)

**الفِعْلُ النَّاقِص**

Defective verbs are verbs whose final root letter is **wāw** or **yā**ʾ.

The final weak letter behaves differently in each iʿrāb state.

**A. Marfūʿ (ḍammah muqaddarah — weak letter remains)**
**Qurʾānic Example**

**يَدْعُو مَنْ ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ**

"…he calls upon one whose harm is closer than his benefit…" (al-Ḥajj 13)

**الكلمة:** يَدْعُو

**الإعراب:** فعل مضارع مرفوع، وعلامة رفعه ضمة مقدَّرة على آخره (الواو) منع من ظهورها الثقل.

**التحليل:**

The verb **يَدْعُو** ends with و. In the marfūʿ state, the ḍammah is **hidden** on the wāw due to the heaviness of pronouncing ḍammah on it.

**B. Manṣūb (fatḥah muqaddarah — weak letter remains)**
**Qurʾānic Example**

**لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ**

"…so that they would not despair over what has eluded them…" (al-Ḥadīd 23)

**الكلمة:تَأْسَوْا**

**الإعراب:** فعل مضارع منصوب بلِكَيْ، وعلامة نصبه فتحة مقدَّرة على آخره (الواو) منع من ظهورها الثقل.

The particle لِكَيْ causes naṣb. The fatḥah is **hidden** on the final wāw.

**C. Majzūm (sukūn — weak letter drops)**

**Constructed Example (Standard Classical Pattern)**

**لَمْ يَدْعُ**

"He did not call."

**الكلمة:** يَدْعُ

**الإعراب:** فعل مضارع مجزوم بلَمْ، وعلامة جزمه حذف حرف العلة (الواو).

The original form **يَدْعُو** loses its final wāw when majzūm.

*Note: This form illustrates the rule; the surrounding verses in Hūd 9–11 contain the pattern, though not this exact verb.*

## 4. Defective Nouns Ending with Alif (al-Ism al-Maqṣūr)

**الاسْمُ المَقْصُور**

**Definition**

A declinable noun ending in ا or ى (alif maqṣūrah), always preceded by a fatḥah.

The final alif cannot take vowel marks, so all iʿrāb endings are hidden (muqaddarah).

**A. Rafʿ (ḍammah muqaddarah)**
**Qurʾānic Context Example**
**Example: As fāʿil**

قَالَ مُوسَىٰ لِقَوْمِهِ

(al-Aʿrāf: 128)

**الكلمة**: مُوسَى

**الإعراب**: فاعل مرفوع، وعلامة رفعه ضمة مقدَّرة على الألف.

The ḍammah is hidden because the final alif cannot carry vowels.

**B. Naṣb (fatḥah muqaddarah)**
**Qurʾānic Example**

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ

(Maryam: 51)

**الكلمة**: مُوسَى

**الإعراب**: مفعول به منصوب، وعلامة نصبه فتحة مقدَّرة على الألف.

The fatḥah is hidden because the final alif cannot carry vowels.

**C. Jarr (kasrah muqaddarah)**
**Qurʾānic Example**

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

(an-Nāziʿāt: 15)

**الكلمة**: مُوسَى

**الإعراب**: مضاف إليه مجرور، وعلامة جره كسرة مقدَّرة على الألف.

The kasrah is hidden for the same phonetic reason.

## 5. Defective Nouns Ending with Yāʾ (al-Ism al-Manqūṣ)

## الاسْمُ المَنْقُوص

**Definition**
A noun ending with yāʾ preceded by a kasrah.

**A. Rafʿ (yāʾ deleted — tanwīn ḍamm remains)**
**Qurʾānic Example**

فَاقْضِ مَا أَنتَ قَاضٍ

(Ṭāhā: 72)

**الكلمة**: قَاضٍ

**الإعراب**: خبر مرفوع، وعلامة رفعه ضمة مقدَّرة على الياء المحذوفة لثقل النطق.

Original form: قَاضِي → the yāʾ is deleted to avoid the heavy pronunciation of forms like **قَاضِيٌ**.

**B. Naṣb (yāʾ remains — fatḥah visible)**
**Qurʾānic Example**

يَتَّبِعُونَ الدَّاعِيَ

(Ṭāhā: 108)

**الكلمة**: الدَّاعِيَ

**الإعراب**: مفعول به منصوب، وعلامة نصبه فتحة ظاهرة على الياء.

The weak letter remains because the noun is in the state of naṣb, and there is no heaviness in pronunciation.

**C. Jarr (yāʾ deleted — tanwīn kasr remains)**
**Qurʾānic Example**

وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ

(ar-Raʿd: 34)

**الكلمة**: وَاقٍ

**الإعراب**: اسم مجرور بمِن، وعلامة جره كسرة مقدَّرة على الياء المحذوفة لثقل النطق.

Original form: وَاقِي → the yāʾ is deleted to avoid the heavy pronunciation of forms like **وَاقِيٍ**.

## 6. Dropping the Yāʾ in Manqūṣ Nouns

**The yāʾ drops only when:**

- the noun is indefinite, and
- the case is rafʿ or jarr, and
- the noun is not in a possessive construct (إضافة).

**Exception example:**

مَرَرْتُ بِقَاضِي المَدِينَةِ

"I passed by the city's judge."

Here, the yāʾ in **قَاضِي** remains because the noun is in an iḍāfah construction (مضاف), and therefore it does not take tanwīn.

## 7. Distinguishing Manqūṣ from Alif Maqṣūrah

Words ending with ى may be:

- **manqūṣ** (true yāʾ)
- **maqṣūr** (final alif written as ى)

Alif maqṣūrah nouns do **not** undergo yāʾ deletion.

**Examples**

عَصَا — رَمَى — هُدَى

**Qurʾānic Example**

**وَاللَّهُ خَيْرٌ وَأَبْقَى** (al-Aʿlā 17)

→ **أَبْقَى** ends with alif maqṣūrah.

## 8. Master Pattern Summary (with Qurʾānic anchors)

| Pattern | Qurʾānic Example | Rule |
|---|---|---|
| Fiʿl Nāqiṣ (rafʿ) | يَدْعُو (al-Ḥajj 13) | Weak letter remains; ḍammah hidden |
| Fiʿl Nāqiṣ (naṣb) | تَأْسَوْاْ (al-Ḥadīd 23) | Weak letter remains; fatḥah hidden |
| Fiʿl Nāqiṣ (jazm) | لَمْ يَدْعُ (constructed) | Weak letter drops |
| Manqūṣ (rafʿ/jarr) | مِنْ وَاقٍ (ar-Raʿd 34) | Yāʾ deleted (if indefinite) |
| Manqūṣ (naṣb) | الدَّاعِيَ (Ṭāhā 108) | Yāʾ remains; fatḥah visible |
| Maqṣūr (all cases) | مُوسَى (Ṭāhā) | Final alif remains; vowels hidden |

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## C. Nominal Sentences

**(الْجُمْلَةُ الاسْمِيَّةُ)**

**Focus:**
To understand and apply *iʿrāb* in sentences that begin with a **noun (ism)** — including the *mubtadaʾ* (subject), *khabar* (predicate), and supporting elements such as demonstratives, relative pronouns, adjectives, and genitive (idāfah) phrases.

### C.1. Basic Structure: Mubtadaʾ and Khabar

**Quick Definition:**

- **Mubtadaʾ (المبتدأ):** the subject of a sentence, usually definite (*maʿrifah*).
- **Khabar (الخبر):** the information about the subject, usually indefinite (*nakirah*).

**Qurʾānic Example (with Full Iʿrāb):**

اللَّهُ غَفُورٌ رَحِيمٌ

*(Al-Baqarah 2:173)*
“Allah is Most Forgiving, Most Merciful.”

| Word | Function | Case | Arabic Iʿrāb Explanation |
|---|---|---|---|
| اللَّهُ | *Mubtadaʾ* | Marfūʿ (ـُ) | مُبْتَدَأٌ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ عَلَى آخِرِهِ. |
| غَفُورٌ | *Khabar 1* | Marfūʿ (ـُ) | خَبَرٌ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ. |
| رَحِيمٌ | *Khabar 2* | Marfūʿ (ـُ) | خَبَرٌ ثَانٍ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ. |

### C.2. Demonstrative Nouns (Ism Isyārah – اسم الإشارة)

**Function:** To point to a specific noun; often serves as *mubtadaʾ*.

**Qurʾānic Example:**

هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*(Al-Baqarah 2:2–3)*

"Guidance for those conscious of Allah—who believe in the unseen, establish prayer, and spend from what We have provided them."

| Word | Function | Case | Arabic Iʿrāb Explanation |
|---|---|---|---|
| هُدًى | *Khabar* | Marfūʿ | هُدًى: خَبَرٌ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ. |
| لِّلْمُتَّقِينَ | Prepositional phrase | Jarr | لِّلْمُتَّقِينَ: جَارٌّ وَمَجْرُورٌ، وَعَلَامَةُ جَرِّهِ الْيَاءُ. |
| الَّذِينَ | *Ism mawṣūl* | Mabnī | الَّذِينَ: اسْمٌ مَوْصُولٌ مَبْنِيٌّ. |
| يُؤْمِنُونَ | Verb + subject | Marfūʿ | يُؤْمِنُونَ: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَالْوَاوُ فَاعِلٌ. |
| بِالْغَيْبِ | Prepositional phrase | Jarr | بِالْغَيْبِ: جَارٌّ وَمَجْرُورٌ. |
| وَيُقِيمُونَ | Conjoined verb + subject | Marfūʿ | وَيُقِيمُونَ: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَالْوَاوُ فَاعِلٌ. |
| الصَّلَاةَ | Object | Naṣb | الصَّلَاةَ: مَفْعُولٌ بِهِ مَنْصُوبٌ. |
| وَمِمَّا | Prepositional phrase | Jarr | وَمِمَّا: جَارٌّ وَمَجْرُورٌ. |
| رَزَقْنَاهُمْ | Verb + object | Past tense | رَزَقْنَاهُمْ: فِعْلٌ مَاضٍ، وَنَا فَاعِلٌ، وَهُمْ مَفْعُولٌ بِهِ. |
| يُنفِقُونَ | Verb + subject | Marfūʿ | يُنفِقُونَ: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَالْوَاوُ فَاعِلٌ. |

## C.3. Relative Pronouns (Ism Mawṣūl – الِاسْمُ الْمَوْصُولُ)

**Function:** Connects a noun with a descriptive clause (*ṣilah mawsūl*).
Often used as a *mubtadaʾ* or *mafʿūl*.

**Qurʾānic Example:**

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ عِنْدَ رَبِّهِمْ

(al-Baqarah 2:277)

"Those who believe and do righteous deeds — for them is a reward with their Lord."

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| الَّذِينَ | Ism mawṣūl | Mubtadaʾ, marfūʿ | اسم موصول مبني في محل رفع مبتدأ |
| آمَنُوا | Verb + subject | Ṣilah al-mawṣūl | فعل ماضٍ، والواو فاعل، والجملة صلة الموصول لا محل لها من الإعراب |
| وَعَمِلُوا | Conjoined verb + subject | Continuation of ṣilah | فعل ماضٍ معطوف على آمَنُوا، والواو |

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| | | | فاعل |
| الصَّالِحَاتِ | Object of the verb | Manṣūb | مفعول به منصوب وعلامة نصبه الكسرة لأنه جمع مؤنث سالم |
| لَهُمْ | Prepositional phrase | مقدم khabar | جار ومجرور في محل رفع خبر مقدم |
| أَجْرٌ | Noun | Muʾakhkhar khabar, marfūʿ | مبتدأ مؤخر مرفوع وعلامة رفعه الضمة الظاهرة |
| عِنْدَ | ظرف مكان | Related to أَجْرٌ | ظرف مكان منصوب وهو مضاف |
| رَبِّهِمْ | Muḍāf ilayh | Majrūr | مضاف إليه مجرور، والهاء ضمير متصل في محل جر بالإضافة |

## C.4. Pronouns (Ḍamīr – الضَّمِير)

**Function:** Replaces a known noun; can act as *mubtadaʾ*, *khabar*, or *fāʿil*.
**Qurʾānic Example:**
هُوَ اللَّهُ أَحَدٌ

*(Al-Ikhlāṣ 112:1)*
“He is Allah, the One and Only.”

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| هُوَ | Independent pronoun (ḍamīr munfaṣil) | Mubtadaʾ | ضمير منفصل مبني في محل رفع مبتدأ |
| اللَّهُ | Proper noun | Khabar | خبر مرفوع وعلامة رفعه الضمة الظاهرة |

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| أَحَدٌ | Second khabar (khabar thānī) | Marfūʿ | خبر ثانٍ مرفوع وعلامة رفعه الضمة الظاهرة |

## C.5. Adjectives (Naʿt – النَّعْت) and Genitive Phrases (Idāfah – الإِضَافَة)

Both are essential structures commonly found within nominal sentences.

**(a) Naʿt – Descriptive Adjective**
The second word describes the first (*manʿūt*) and must agree in:
gender, number, case, and definiteness.
**Qurʾānic Example:**

الْكِتَابُ الْحَكِيمُ

*(Yūnus 10:1)*
“The Wise Book.”

| Word | Function | Case | Arabic Iʿrāb Explanation |
|---|---|---|---|
| الْكِتَابُ | *Mubtadaʾ* | Marfūʿ | الْكِتَابُ: مُبْتَدَأٌ مَرْفُوعٌ. |
| الْحَكِيمُ | *Naʿt* | Matches *manʿūt* | الْحَكِيمُ: نَعْتٌ مَرْفُوعٌ وَيُطَابِقُ الْمَنْعُوتَ فِي كُلِّ الْوُجُوهِ. |

### (b) Idāfah – Genitive (Possessive) Construction

The first noun (*muḍāf*) is linked to the second (*muḍāf ilayh*).
The second noun is always **majrūr**.
**Qurʾānic Example:**

بَيْتُ اللَّهِ

*(Al-Ḥajj 22:26)*
“The House of Allah.”

| Word | Function | Case | Arabic Iʿrāb Explanation |
|---|---|---|---|
| بَيْتُ | *Muḍāf* | Marfūʿ | بَيْتُ: مُضَافٌ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ. |
| اللَّهِ | *Muḍāf Ilayh* | Majrūr | اللَّهِ: مُضَافٌ إِلَيْهِ مَجْرُورٌ، وَعَلَامَةُ جَرِّهِ الْكَسْرَةُ الظَّاهِرَةُ. |

## C.7. Kāna and Its Sisters (Kāna wa Akhawātuhā – كان وأخواتها)

These verbs enter a nominal sentence and **change its iʿrāb**:the ism (subject) remains marfūʿ, and the khabar becomes manṣūb.

**Example 1 (Qurʾān)**

وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

(Āl ʿImrān 3:182)

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| وَ | Conjunction | — | حرف عطف |
| أَنَّ | Particle of emphasis and نصب | — | حرف توكيد ونصب |
| اللَّهَ | Ism Anna | Manṣūb | اسم أن منصوب وعلامة نصبه الفتحة الظاهرة |
| لَيْسَ | Defective verb (from kāna group) | Mabnī on fatḥah | فعل ماضٍ ناقص مبني على الفتح |
| (هُوَ) | Ism Laysa (implicit pronoun) | Marfūʿ (in محل رفع) | اسم ليس ضمير مستتر تقديره "هو" يعود على لفظ الجلالة |
| بِظَلَّامٍ | Khabar Laysa | Majrūr (with bāʾ) | خبر ليس مجرور لفظًا بالباء الزائدة، |

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| | | | منصوب محلًا |
| لِلْعَبِيدِ | Jar–Majrūr | Related to khabar | جار ومجرور متعلقان بخبر ليس |

**Key Grammatical Note**

Although بِظَلَّامٍ appears **majrūr in form**, it is:

- **Majrūr لفظًا** (in form)
- **Manṣūb محلًا** (in grammatical position)

because:

- The **bāʾ** here is **bāʾ zāʾidah** (extra particle for emphasis).
- The true grammatical role is **khabar laysa**, which is normally **manṣūb**.

**Example 2 (Qurʾān):**

**كَانَ اللَّهُ غَفُورًا رَّحِيمًا**

*(An-Nisāʾ 4:96)*

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| كَانَ | Verb (Kāna) | Past tense, incomplete | فعل ماض ناقص مبني على الفتح. |
| اللَّهُ | *Ism Kāna* | Marfūʿ | اسم كان مرفوع وعلامة رفعه الضمة الظاهرة. |
| غَفُورًا | *Khabar Kāna 1* | Manṣūb | خبر كان منصوب وعلامة نصبه الفتحة الظاهرة. |
| رَحِيمًا | *Khabar Kāna 2* | Manṣūb | خبر كان منصوب وعلامة نصبه الفتحة الظاهرة. |

## C.8. Inna and Its Sisters (Inna wa Akhawātuhā – إنَّ وأخواتها)

These particles enter a nominal sentence and **reverse** the iʿrāb of Kāna's pattern: the *ism* becomes **manṣūb**, and the *khabar* remains **marfūʿ**.

Their purpose is **emphasis (tawkīd)**.
**Example 1 (Qurʾān):**
**إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ**
*(Al-Baqarah 2:173)*

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| إِنَّ | Particle of emphasis | — | حرف توكيد ونصب. |
| اللَّهَ | *Ism Inna* | Manṣūb | اسم إن منصوب وعلامة نصبه الفتحة الظاهرة. |
| غَفُورٌ | *Khabar Inna 1* | Marfūʿ | خبر إن مرفوع وعلامة رفعه الضمة الظاهرة. |
| رَحِيمٌ | *Khabar Inna 2* | Marfūʿ | خبر إن مرفوع وعلامة رفعه الضمة الظاهرة. |

**Example 2 (Qurʾān – Kaʾanna)**
كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ
(al-Qamar 54:7)
"As if they were scattered locusts."

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| كَأَنَّ | Particle of resemblance and نصب | — | حرف تشبيه ونصب |
| هُمْ | Ism Kaʾanna | Manṣūb (in position) | اسم كأن ضمير متصل مبني في محل نصب |
| جَرَادٌ | Khabar Kaʾanna | Marfūʿ | خبر كأن مرفوع وعلامة رفعه الضمة |

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| | | | الظاهرة |
| مُّنتَشِرٌ | Naʿt for khabar | Marfūʿ | نعت مرفوع يتبع المنعوت في الرفع |

## C.9. Quick Summary: Nominal Sentences

| Structure | Elements | Main Case Signs | Qurʾānic Example |
|---|---|---|---|
| Nominal Sentence | *Mubtadaʾ + Khabar* | Marfūʿ + Marfūʿ | اللَّهُ غَفُورٌ |
| Demonstrative | *Mubtadaʾ + Badal* | Mabnī + Marfūʿ | هَٰذَا الْكِتَابُ |
| Relative Clause | *Mubtadaʾ + Silah* | Marfūʿ + Verbal Clause | الَّذِينَ آمَنُوا |
| Pronoun | *Mubtadaʾ + Khabar* | Mabnī + Marfūʿ | هُوَ اللَّهُ |
| Adjective Phrase | *Manʿūt + Naʿt* | Identical case | الْكِتَابُ الْحَكِيمُ |
| Idāfah | *Muḍāf + Muḍāf Ilayh* | Marfūʿ + Majrūr | بَيْتُ اللَّهِ |

## C.10. Reflective Note

In the Qurʾān, **nominal sentences** often express **timeless truths and divine attributes**.

They carry a tone of **certainty, stability, and permanence**, reflecting the unchanging nature of Allah's words and realities.

Through *iʿrāb*, the structure of these sentences becomes not only grammatical but **spiritually expressive** — showing how Arabic reveals layers of **meaning, emphasis, and harmony** in the Divine message.

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## D. Verbal Sentences

**(الْجُمْلَةُ الْفِعْلِيَّةُ)**

### D.1. General Introduction

A **verbal sentence** (*jumlah fiʿliyyah*) begins with a **verb (fiʿl)**. This structure conveys **action and movement**, giving the Arabic language its vivid and dynamic quality.

Every verbal sentence consists of **three core components**:

1. **Fiʿl (فِعْل)** – the verb or action.
2. **Fāʿil (فَاعِل)** – the doer or subject performing the action.
3. **Mafʿūl (مَفْعُول)** – the object receiving the action, if present.

**Qurʾānic Example:**

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

*(al-Qamar 54:10)*
“So he called upon his Lord: ‘Indeed, I am overpowered, so help me!’”

Here, **دَعَا** is the *fiʿl* (verb), **رَبَّهُ** is the *mafʿūl bih* (object), and the subject (*fāʿil*) is implied within the verb — Prophet Nūḥ (ʿalayhi al-salām).

Thus, a verbal sentence revolves around **the action, the doer, and its effect**.

### Note: Iʿrāb Is About Vowels, Not Letters

Before proceeding, recall an important principle about iʿrāb:

> In iʿrāb, the grammatical function of a word is determined by its **final vowel (ḥarakah)**, not by the presence of extra letters.

**Example**

ضَرَبَ الطَّالِبُ الْوَلَدَ

“The student hit the boy.”

- الطَّالِبُ → fāʿil (subject) → **marfūʿ (ُ)**
- الْوَلَدَ → mafʿūl bihi (object) → **manṣūb (َ)**

**Notice:**

- The علامة النصب is the **fatḥah (َ)**
- There is **no alif**, yet the word is clearly manṣūb

**Parallel Example (Nakirah Form)**

رَأَيْتُ كِتَابًا

“I saw a book.”

- كِتَابًا → mafʿūl bihi
- علامة النصب = **fatḥatayn (ً)**
- The **alif appears only in writing**, not as the iʿrāb sign

**Key Reminder**

The علامة النصب is the **fatḥah (or fatḥatayn)** — not the alif.

## D.2. The Past Tense Verb (Fiʿl Māḍī – الفِعْلُ المَاضِي)

**Definition:**
*Fiʿl māḍī* denotes an action that **has already occurred**.

It is always **mabnī (fixed in form)**, and its ending varies depending on the attached pronoun.

| Feature | Description |
|---|---|
| **Time** | Past (completed action) |

| Feature | Description |
|---|---|
| **Vowel Sign** | Fatḥah (ـَ) |
| **Iʿrāb** | Mabnī (fixed ending) |
| **Subject** | May be visible or implied |

**Qurʾānic Example:**

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي

*(al-Qaṣaṣ 28:16)*

“He said: ‘My Lord, I have wronged myself.’”

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| قَالَ | *Fiʿl Māḍī* | Mabnī ʿalā fatḥ | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الْفَتْحِ |
| رَبِّ | *Munādā* (vocative) | Majrūr | مُنَادًى مَجْرُورٌ بِالْيَاءِ لِأَنَّهُ مُضَافٌ |
| إِنِّي ظَلَمْتُ نَفْسِي | Explanatory clause | — | جُمْلَةٌ تَفْسِيرِيَّةٌ فِي مَحَلِّ نَصْبٍ مَفْعُولٍ بِهِ |

**Note:**

The *fiʿl māḍī* is always **mabnī** (fixed); its final vowel does not change regardless of position in the sentence.

## D.3. The Present / Future Tense Verb (Fiʿl Muḍāriʿ – الْفِعْلُ الْمُضَارِعُ)

**Definition:**

*Fiʿl muḍāriʿ* expresses an action that is **occurring now or will occur**.

It typically begins with one of four letters: ي، ت، أ، ن (*ya, ta, alif, nun*) – known as **ḥurūf al-mudhāraʿah**.

| Feature | Description |
|---|---|
| **Time** | Present or Future |
| **Default Ending** | Ḍammah (ـُ) |
| **Iʿrāb** | Muʿrab (variable) |
| **Initial Letters** | ي، ت، أ، ن |

**Qurʾānic Example:**

**يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ**

*(al-Nūr 24:35)*
“Allah guides to His light whom He wills.”

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| يَهْدِي | *Fiʿl Muḍāriʿ* | Marfūʿ bi-ḍammah | فِعْلٌ مُضَارِعٌ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الْمُقَدَّرَةُ |
| اللَّهُ | *Fāʿil* | Marfūʿ | فَاعِلٌ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ |
| لِنُورِهِ | Prepositional phrase | — | جَارٌّ وَمَجْرُورٌ مُتَعَلِّقٌ بِفِعْلِ يَهْدِي |

## D.4. The Imperative Verb (Fiʿl Amr – فِعْلُ الأَمْرِ)

**Definition:**
*Fiʿl amr* is used to **command, advise, or encourage**.
It is derived from the *fiʿl muḍāriʿ* and is **mabnī** (fixed ending).

| Feature | Description |
|---|---|
| **Time** | Future / Command |
| **Final Sign** | Sukūn (ـْ) |

| Feature | Description |
|---|---|
| **Iʿrāb** | Mabnī ʿalā sukūn |
| **Subject** | Hidden pronoun (*ḍamīr mustatir*) |

**Qurʾānic Example:**

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

*(al-Baqarah 2:45)*
“Seek help through patience and prayer.”

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| اسْتَعِينُوا | *Fiʿl Amr* | Mabnī ʿalā ḥadhf nūn | فِعْلُ أَمْرٍ مَبْنِيٌّ عَلَى حَذْفِ النُّونِ |
| بِالصَّبْرِ | Prepositional phrase | — | جَارٌّ وَمَجْرُورٌ مُتَعَلِّقٌ بِفِعْلِ اسْتَعِينُوا |
| وَالصَّلَاةِ | Conjunction (*ʿaṭf*) | Majrūr | مَعْطُوفٌ عَلَى الصَّبْرِ مَجْرُورٌ |

## D.5. The Particles of Naṣb (Ḥurūf an-Naṣb – حُرُوفُ النَّصْبِ)

**Definition:**
These are particles that make the *fiʿl muḍāriʿ* **manṣūb** (with a fatḥah ending). They often indicate **purpose, intention, or the future**.

**Main particles:** أَنْ، لَنْ، كَيْ، حَتَّى

**Qurʾānic Example:**

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

*(Āl ʿImrān 3:92)*
“You will never attain righteousness until you spend from what you love.”

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| لَنْ | *Ḥarf Naṣb* | — | حَرْفُ نَصْبٍ وَنَفْيٍ وَاسْتِقْبَالٍ |

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| تَنَالُوا | *Fiʿl Muḍāriʿ* | Manṣūb bi-fatḥah | فِعْلٌ مُضَارِعٌ مَنْصُوبٌ بِلَنْ، وَعَلَامَةُ نَصْبِهِ حَذْفُ النُّونِ |
| الْبِرَّ | *Mafʿūl bih* | Manṣūb | مَفْعُولٌ بِهِ مَنْصُوبٌ |

## D.6. The Particles of Jazm (Ḥurūf al-Jazm – حُرُوفُ الْجَزْمِ)

**Definition:**

These particles cause the *fiʿl muḍāriʿ* to take **sukūn (ْ)** or to **drop its final weak letter**.

Common jazm particles: **لَمْ, لَا (forbidding)**, إِنْ.

**Qurʾānic Example:**

**لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ**

*(al-Nisāʾ 4:43)*
“Do not approach prayer while you are intoxicated.”

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| لَا | *Ḥarf Nahy (Jazm)* | — | حَرْفُ نَهْيٍ وَجَزْمٍ |
| تَقْرَبُوا | *Fiʿl Muḍāriʿ* | Majzūm bi-sukūn | فِعْلٌ مُضَارِعٌ مَجْزُومٌ بِلَا النَّهْيِ، وَعَلَامَةُ جَزْمِهِ حَذْفُ النُّونِ |
| الصَّلَاةَ | *Mafʿūl bih* | Manṣūb | مَفْعُولٌ بِهِ مَنْصُوبٌ |

## D.7. The Five Verb Forms (Afʿāl al-Khamsah – الأفعال الخمسة)

**Definition:**

The *Afʿāl al-Khamsah* are five forms of the *fiʿl muḍāriʿ* ending with **alif, wāw, or**

**yāʾ**, attached to specific pronouns.

Their *iʿrāb* sign is not a vowel but the **nūn (ن)** — which is either **kept** or **dropped** depending on grammatical position.

| Verb Form | Pronoun | Example | Description |
|---|---|---|---|
| يَفْعَلَانِ | *Humā* (dual masculine) | يَكْتُبَانِ | Dual masculine |
| تَفْعَلَانِ | *Humā* (dual feminine) | تَكْتُبَانِ | Dual feminine |
| يَفْعَلُونَ | *Hum* | يَكْتُبُونَ | Plural masculine |
| تَفْعَلُونَ | *Antum* | تَكْتُبُونَ | Plural masculine (you all) |
| تَفْعَلِينَ | *Anti* | تَكْتُبِينَ | Singular feminine |

**Qurʾānic Example 1:**

**وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ**

*(an-Naḥl 16:19)*

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| تُسِرُّونَ | *Fiʿl Muḍāriʿ* | Marfūʿ with retained nūn | مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ ثُبُوتُ النُّونِ — لِأَنَّهُ مِنَ الأَفْعَالِ الخَمْسَةِ |
| تُعْلِنُونَ | *Fiʿl Muḍāriʿ* | Same rule | مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ ثُبُوتُ النُّونِ |

**Qurʾānic Example 2:**

**وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ**

*(al-Nisāʾ 4:34)*

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| تَخَافُونَ | *Fiʿl Muḍāriʿ* | Marfūʿ with retained nūn | مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ ثُبُوتُ النُّونِ |

## D.8. The Passive Subject (Nāʾib al-Fāʿil – نائب الفاعل)

**Definition:**
*Nāʾib al-Fāʿil* replaces the doer (*fāʿil*) when the verb is made **passive (majhūl)**.
It is always **marfūʿ**, serving as the grammatical subject of the action performed.

Example

ضُرِبَ الطَّالِبُ

“The student was struck.”

| Word | Function | Full Iʿrāb | Explanation |
|---|---|---|---|
| ضُرِبَ | Passive verb (fiʿl māḍī majhūl) | فِعْلٌ مَاضٍ مَبْنِيٌّ لِلْمَجْهُولِ مَبْنِيٌّ عَلَى الْفَتْحِ | Past passive verb: “was struck” |
| الطَّالِبُ | Nāʾib al-fāʿil | نَائِبُ فَاعِلٍ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ عَلَى آخِرِهِ | Replaces the doer; becomes the grammatical subject |

**Qurʾānic Example 2:**
خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ
*(al-Anbiyāʾ 21:37)*
“Man was created of haste.”

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| خُلِقَ | *Passive Verb* | Mabnī ʿalā fatḥ | ‘Was created’ |

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| الْإِنسَانُ | *Nāʾib al-Fāʿil* | Marfūʿ | The subject receiving the action — “mankind was created.” |

## D.9. Summary & Reflective Note

| Verb Type | Time / Function | Main Ending | Qurʾānic Example |
|---|---|---|---|
| *Fiʿl Māḍī* | Past action | Fatḥah (َ) | قَالَ رَبِّ (al-Qaṣaṣ 28:16) |
| *Fiʿl Muḍāriʿ* | Present / Future | Ḍammah (ُ) | يَهْدِي اللَّهُ (al-Nūr 24:35) |
| *Fiʿl Amr* | Command | Sukūn (ْ) | اسْتَعِينُوا (al-Baqarah 2:45) |
| *Naṣb* | Purpose / Future | Fatḥah (َ) | لَنْ تَنَالُوا (Āl ʿImrān 3:92) |
| *Jazm* | Negation / Condition | Sukūn (ْ) | لَا تَقْرَبُوا (al-Nisāʾ 4:43) |

**Reflective Note:**
Verbal sentences express actions such as commands, prayers, and events.

Understanding the iʿrāb of verbs helps the reader follow how actions are presented in the Qurʾānic message.

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## E. Verbs with Two Objects

### (بَابُ المَفْعُولَيْنِ)

### E.1. General Introduction

In Arabic, there are verbs that require **two objects** (*mafʿūlān*). Such verbs express actions involving a doer, a first object (recipient), and a second object (content or thing). — for example, “to teach someone something” or “to give someone something.”

These verbs belong to the grammatical category **Bāb al-Mafʿūlayn (The Chapter of Two Objects)** — verbs that link two objects within one sentence.

| Verb (Fiʿl) | General Meaning | Example Structure |
|---|---|---|
| عَلَّمَ | To teach | عَلَّمَ (doer) (object 1: person) (object 2: thing) |
| أَعْطَى | To give | أَعْطَى (doer) (object 1: recipient) (object 2: gift) |
| مَنَحَ | To grant / bestow | مَنَحَ (doer) (object 1) (object 2) |

### E.2. Basic Structure of Verbs with Two Objects

| Element | Function | Iʿrāb Mark | Example |
|---|---|---|---|
| **Fiʿl** | Main verb | Depends on tense (past/present) | عَلَّمَ |
| **Fāʿil** | The doer | Marfūʿ (ـُ) | اللَّهُ |
| **Mafʿūl Awwal** | First object (person / receiver) | Manṣūb (ـَ) | آدَمَ |
| **Mafʿūl Thānī** | Second object (thing / | Mansub (ـَ) | الأَسْمَاءَ |

| Element | Function | Iʿrāb Mark | Example |
|---|---|---|---|
| | concept) | | |

## E.3. Qurʾānic Example 1 – The Verb "عَلَّمَ" (To Teach)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

*(al-Baqarah 2:31)*
"And He taught Adam all the names."

| Word | Function | Iʿrāb | Arabic Parsing (Lafẓ Iʿrāb) |
|---|---|---|---|
| وَعَلَّمَ | Fiʿl Māḍī (past verb) | Mabnī ʿalā fatḥ | وَعَلَّمَ: فعل ماضٍ مبني على الفتح، والفاعل ضمير مستتر تقديره هو. |
| آدَمَ | First object (recipient) | Mansub | مَفْعُولٌ أَوَّلُ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ الْفَتْحَةُ |
| الْأَسْمَاءَ | Second object (thing taught) | Mansub | مَفْعُولٌ ثَانٍ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ الْفَتْحَةُ |
| كُلَّهَا | Emphatic (Taʾkīd) | Mansub | كُلَّهَا: تَأْكِيدٌ مَعْنَوِيٌّ مَنْصُوبٌ، وَهُوَ مُضَافٌ، وَهَا ضَمِيرٌ فِي مَحَلِّ جَرٍّ مُضَافٌ إِلَيْهِ. |

**Reflective Note:**
This verse shows the structure of a verb with two objects: the one taught and what was taught.

## E.4. Qurʾānic Example 2 – The Verb "أَعْطَى" (To Give)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

*(al-Kawthar 108:1)*
“Indeed, We have granted you al-Kawthar.”

| Word | Function | Iʿrāb | Arabic Parsing (Lafẓ Iʿrāb) |
|---|---|---|---|
| أَعْطَيْنَا | Fiʿl Māḍī + Fāʿil ( ضمير نَا“”) | Mabnī ʿalā sukūn | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى السُّكُونِ، وَالنَّا فَاعِلٌ |
| كَ | First object (recipient) | Mansub | مَفْعُولٌ بِهِ أَوَّلٌ مَنْصُوبٌ |
| الْكَوْثَرَ | Second object (thing given) | Mansub | مَفْعُولٌ بِهِ ثَانٍ مَنْصُوبٌ |

**Reflection:**
The verb أَعْطَى clearly shows the relationship between the giver, the recipient, and the gift.

## E.5. Complex Sentences with Connectors (Ḥurūf al-ʿAṭf)

Sometimes both objects are joined by conjunctions like وَ **(and)**, فَ **(then)**, or relative pronouns such as الَّذِينَ / الَّذِي.

**Qurʾānic Example:**
وَآتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

*(al-Anʿām 6:89)*
“And We granted them the Book, wisdom, and prophethood.”

| Word | Function | Iʿrāb | Arabic Parsing (Lafẓ Iʿrāb) |
|---|---|---|---|
| آتَيْنَا | Fiʿl Māḍī + Fāʿil | Mabnī ʿalā sukūn | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى السُّكُونِ، وَالنَّا فَاعِلٌ |

| Word | Function | Iʿrāb | Arabic Parsing (Lafẓ Iʿrāb) |
|---|---|---|---|
| هُم | First object (recipients) | Mansub | مَفْعُولٌ بِهِ أَوَّلٌ مَنْصُوبٌ |
| الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ | Second object (series) | Mansub | مَعْطُوفَاتٌ مَنْصُوبَةٌ عَلَى مَفْعُولٍ ثَانٍ |

## E.6. Sentences with Additional Elements (Zharf and Jar–Majrūr Phrases)

At times, verbs with two objects include additional qualifiers such as **adverbials of time or place (ẓarf)** or **prepositional phrases (jar–majrūr)**.

**Qurʾānic Example:**

**عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ**

*(al-ʿAlaq 96:5)*

“He taught man what he did not know.”

| Word | Function | Iʿrāb | Arabic Parsing (Lafẓ Iʿrāb) |
|---|---|---|---|
| عَلَّمَ | Fiʿl Māḍī | Mabnī ʿalā fatḥ | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الْفَتْحِ |
| الإِنسَانَ | First object (recipient) | Mansub | مَفْعُولٌ أَوَّلُ مَنْصُوبٌ |
| مَا لَمْ يَعْلَمْ | Second object (clause) | In place of manṣūb | مَفْعُولٌ ثَانٍ فِي مَحَلِّ نَصْبٍ |

## E.7. Quick Summary of Common Two-Object Verbs

| Verb (Fiʿl) | Object 1 | Object 2 | Meaning |
|---|---|---|---|
| عَلَّمَ | The one taught | The thing taught | To teach |
| أَعْطَى | The recipient | The gift | To give |
| مَنَحَ | The recipient | The favour | To grant / bestow |

| Verb (Fiʿl) | Object 1 | Object 2 | Meaning |
|---|---|---|---|
| أَخْبَرَ | The person informed | The information | To inform |
| كَسَا | The person clothed | The garment | To clothe |

## E.8. Reflective Note

Verbs with two objects in the Qurʾān often portray **actions that transform or enrich** — acts of teaching, giving, granting, or informing.

These verbs describe actions that involve a giver, a receiver, and something given.

This pattern highlights the order and clarity found in Qurʾānic language. — **many of these verses connect language with moral meaning, reminding us that true knowledge and generosity originate from Allah.**

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## F. The Objects and Complements

(المفاعيل)

### F.1. General Introduction

**Mafʿūlāt** are nouns in Arabic that **complete the meaning of an action**. If the *fiʿl* (verb) expresses an action, then the *mafʿūl* describes its **effect, location, cause, or purpose**.

The Qurʾānic language employs several kinds of *mafʿūl*, each adding nuance, rhythm, and depth to the sentence.

| Type of Mafʿūl | Primary Function | Simple Example |
|---|---|---|
| **Mafʿūl Bih** | Direct object of the action | ضَرَبَ زَيْدٌ عَمْرًا — "Zayd struck ʿAmr." |
| **Mafʿūl Fīh** | Adverbial of place or time | سَافَرْتُ يَوْمَ الْجُمُعَةِ<br>"I travelled on Friday." |
| **Mafʿūl Maʿah** | Accompaniment | سِرْتُ وَالنَّهْرَ — "I walked along with the river." |
| **Mafʿūl Lahu (Li-Ajlih)** | Cause or purpose | جَلَسْتُ اِسْتِرَاحَةً — "I sat for rest." |

### F.2. Mafʿūl Bih (المفعول به — The Direct Object)

**Definition:**
*Mafʿūl bih* is the noun that directly receives the action of the verb. It usually follows the *fiʿl* and its subject (*fāʿil*).

| Feature | Description |
|---|---|
| **Iʿrāb Sign** | Manṣūb (fatḥah – ـَ) |

| Feature | Description |
|---|---|
| **Function** | Direct object of the action |
| **Position** | Follows the verb and subject |

**Qurʾānic Example:**

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ

*(al-ʿAnkabūt, 29:44)*

“Allah created the heavens and the earth.”

| Word | Function | Iʿrāb | Arabic Parsing |
|---|---|---|---|
| خَلَقَ | Verb (past) | Mabnī ʿalā fatḥ | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الْفَتْحِ |
| اللَّهُ | Subject (Fāʿil) | Marfūʿ | فَاعِلٌ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ |
| السَّمَاوَاتِ وَالْأَرْضَ | Direct Objects | Mansub | مَفْعُولَانِ بِهِ مَنْصُوبَانِ |

**Reflection:**

Here, the mafʿūl bih shows what is created by the action of the verb.

**Qurʾānic Example:**

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

*(Ibrāhīm, 14:33)*

“And He has subjected the night and the day for you.”

| Word | Function | Iʿrāb | Arabic Parsing |
|---|---|---|---|
| سَخَّرَ | Verb | Mabnī ʿalā fatḥ | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الْفَتْحِ |
| (هو) | Subject | Hidden pronoun | فَاعِلُهُ ضَمِيرٌ مُسْتَتِرٌ تَقْدِيرُهُ «هُوَ» |

| Word | Function | Iʿrāb | Arabic Parsing |
|---|---|---|---|
| لَكُمْ | Jar–Majrūr | — | جَارٌّ وَمَجْرُورٌ مُتَعَلِّقَانِ بِسَخَّرَ |
| اللَّيْلَ | Mafʿūl Bih 1 | Mansub | مَفْعُولٌ بِهِ أَوَّلٌ مَنْصُوبٌ |
| وَالنَّهَارَ | Conjoined Object | Mansub | مَعْطُوفٌ عَلَى اللَّيْلَ مَنْصُوبٌ |

**Note:**
*The night* and *the day* are objects of the verb *sakhkhara* (“to subdue”) — not indicators of time.

## F.3. Mafʿūl Fīh (المفعول فيه — Adverbial of Time or Place)

**Definition:**
A noun that specifies **when or where** an action occurs — the *adverbial complement*.

| Feature | Description |
|---|---|
| **Iʿrāb Sign** | Mansub (ـَ) |
| **Types** | Time (*ẓarf zamān*) / Place (*ẓarf makān*) |
| **Function** | Provides contextual information |

**Difference from Mafʿūl Bih:**

- *Mafʿūl bih* answers **“what?”**
- *Mafʿūl fīh* answers **“when?”** or **“where?”**

## F.4 Mafʿūl Maʿah (المفعول معه — The Accompaniment Object)

**Definition:**
*Mafʿūl Maʿah* is a **noun in the accusative case (manṣūb)** that indicates something

or someone **accompanying the action**, usually following the conjunction وَ used in the sense of *“together with.”*

**Key Features:**

| Aspect | Description |
|---|---|
| **Iʿrāb Sign** | Mansub (fatḥah – ـَ) |
| **Preceding Particle** | وَ meaning *“together with”* |
| **Function** | Indicates something or someone accompanying the action |

**Classical Example:**

سِرْتُ وَالنَّهْرَ

*"I walked along with the river."*

| Word | Function | Iʿrāb |
|---|---|---|
| سِرْتُ | Past verb (Fiʿl Māḍī) | Mabnī ʿalā al-sukūn |
| وَ | Conjunction meaning *“with”* | Ḥarf |
| النَّهْرَ | **Mafʿūl Maʿah** | Mansub |

**Additional Example:**

سِرْتُ وَالصَّدِيقَ

“I walk*ed together with the friend.”*

**Important Notes:**

1. In the Qurʾān, this structure is **rarely used explicitly**.

2. The idea of *"together with"* is usually expressed using **مَعَ + majrūr (prepositional phrase)**.
3. Qurʾānic parallel:
   وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ *(al-Ḥadīd, 57:4)*

"And He is with you wherever you are."

## F.5. Mafʿūl Lahu (al-Mafʿūl Li-Ajlih)

(المفعول لأجله / المفعول له — The Object of Cause or Purpose)

**Definition**
Mafʿūl lahu — also called **mafʿūl li-ajlih** — is a manṣūb noun that explains **why** an action is performed.

It expresses the **cause, intention, or purpose** behind the verb.

It answers the question:
"Why was the action done?"

Key Features

| Feature | Description |
|---|---|
| Iʿrāb Sign | Manṣūb (fatḥah – ـَ) |
| Meaning | Cause, intention, or purpose |
| Form | Usually a maṣdar (verbal noun) |
| Term | Mafʿūl lahu = Mafʿūl li-ajlih (same concept) |

**Qurʾānic Example**
يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

(al-Baqarah 2:265)
"They spend their wealth seeking the pleasure of Allah."

| Word | Function | Full Iʿrāb | Explanation |
|---|---|---|---|
| يُنفِقُونَ | Fiʿl muḍāriʿ | فِعْلٌ مُضَارِعٌ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ ثُبُوتُ النُّونِ | “They spend” |
| أَمْوَالَهُم | Mafʿūl bih | مَفْعُولٌ بِهِ مَنْصُوبٌ وَهُوَ مُضَافٌ، وَهُم ضَمِيرٌ فِي مَحَلِّ جَرٍّ مُضَافٌ إِلَيْهِ | “Their wealth” |
| ابْتِغَاءَ | Mafʿūl lahu | مَفْعُولٌ لَهُ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ الْفَتْحَةُ | Explains the purpose: “seeking” |
| مَرْضَاتِ اللَّهِ | Muḍāf ilayh | مُضَافٌ إِلَيْهِ مَجْرُورٌ | “the pleasure of Allah” |

**Reflective Note**
The Qurʾān often connects actions with their intentions.

In this verse, spending wealth is not praised merely as an act, but as an act done **for the sake of Allah’s pleasure**.

The mafʿūl lahu explains the intention or purpose behind the action.

## F.6. Al-Mafʿūl al-Muṭlaq (المفعول المطلق — The Absolute Object)

**Definition:**
A *maṣdar* (verbal noun) derived from the same root as the verb it follows, used to:

1. Emphasize the action,
2. Specify its manner or type, or
3. Indicate its quantity.

It is **always Manṣūb**.

**Qurʾānic Example 1:**

فَاصْبِرْ صَبْرًا جَمِيلًا

*(al-Maʿārij, 70:5)*
“So be patient with a beautiful patience.”

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| ٱصْبِرْ | Verb (imperative) | Mabnī ʿalā sukūn | “Be patient.” |
| صَبْرًا | Mafʿūl Muṭlaq | Mansub | Reinforces the action “be patient.” |
| جَمِيلًا | Adjective (Naʿt) | Mansub | Describes the quality — “a beautiful patience.” |

**Qurʾānic Example 2:**

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

*(an-Nisāʾ, 4:164)*
“And Allah spoke to Moses directly.”

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| كَلَّمَ | Verb | Mabnī ʿalā fatḥ | “Spoke.” |
| اللَّهُ | Subject | Marfūʿ | The one who spoke. |
| مُوسَىٰ | Direct Object | Mansub (estimated) | The one spoken to. |
| تَكْلِيمًا | Mafʿūl Muṭlaq | Mansub | Emphasizes the direct nature of speech. |

**Reflective Note:**
The mafʿūl muṭlaq here emphasizes the certainty and directness of the action.

In “وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا,” the word *taklīman* affirms the **directness and truth** of Allah’s speech — a profound honour bestowed upon Prophet Mūsā عليه السلام.

## F.7 at-Tamyīz (التمييز) – The Clarifying Noun

**Definition**
*at-Tamyīz* is a **manṣūb noun (accusative)** that clarifies or specifies an ambiguous meaning in the word before it — whether in number, measure, type, or description.

**Example 1 – Descriptive Tamyīz (Type or Quality)**
**Qurʾān**
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

*(al-Furqān 25 : 48)*
“And We sent down from the sky water that is most pure.”

| Word | Function | Iʿrāb | Arabic Parsing |
|---|---|---|---|
| أَنْزَلْنَا | Verb (Past) | Mabnī ʿalā as-sukūn | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى السُّكُونِ، وَالنَّا فَاعِلٌ |
| مَاءً | Direct Object (Mafʿūl Bih) | Manṣūb | مَفْعُولٌ بِهِ مَنْصُوبٌ |
| طَهُورًا | **Tamyīz** | **Mansub** | تَمْيِيزٌ مَنْصُوبٌ يُبَيِّنُ نَوْعَ الْمَاءِ (يُوَضِّحُ صِفَتَهُ) |

**Explanation**
The word **طَهُورًا (ṭahūran)** clarifies the quality of **مَاءً (māʾ)**, which by itself is general.

It specifies *the kind of water* — "water that is purifying."

This is a **descriptive tamyīz (تمييز النوع)**.

**Example 2 – Numerical Tamyīz (Quantity or Measure)**
**Qurʾān**

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً

*(al-Aʿrāf 7 : 142)*
"And We appointed for Moses thirty nights."

| Word | Function | Iʿrāb | Arabic Parsing |
|---|---|---|---|
| وَاعَدْنَا | Verb (Past) | Mabnī ʿalā as-sukūn | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى السُّكُونِ، وَالنَّا فَاعِلٌ |
| مُوسَىٰ | Direct Object (Mafʿūl Bih) | Mansub (hidden fatḥah) | مَفْعُولٌ بِهِ مَنْصُوبٌ بِالْفَتْحَةِ الْمُقَدَّرَةِ عَلَى الْأَلِفِ الْمَقْصُورَةِ |
| ثَلَاثِينَ | Adverb of Time (Ẓarf Zamān) | Mansub | ظَرْفُ زَمَانٍ مَنْصُوبٌ |
| لَيْلَةً | **Tamyīz** | **Mansub** | **تَمْيِيزٌ مَنْصُوبٌ يُبَيِّنُ الْعَدَدَ وَيُوَضِّحُ أَنَّهُ ثَلَاثُونَ لَيْلَةً وَلَيْسَ أَيَّامًا** |

**Explanation**

The word **لَيْلَةً (laylah)** specifies the unit of the number **ثَلَاثِينَ (thalāthīna)** — clarifying that it means "thirty nights," not simply "thirty."

This is a **numerical tamyīz (تمييز العدد)**.

**Additional Notes**

1. *Tamyīz* is always **indefinite (nakirah)** and **manṣūb**.
2. It may clarify:
    - **Number** → *Tamyīz al-ʿadad*

- **Type or quality** → *Tamyīz an-nawʿ*
- **Relation or proportion** → *Tamyīz an-nisbah*

3. In the Qurʾān, *tamyīz* often adds **visual depth and emotional clarity**, enriching the verse beyond literal meaning.

**Summary Table**

| Type of Tamyīz | Function | Qurʾānic Example |
|---|---|---|
| Descriptive Tamyīz | Clarifies the nature or quality of a noun | مَاءً طَهُورًا (al-Furqān 25 : 48) |
| Numerical Tamyīz | Clarifies the unit of a number | ثَلَاثِينَ لَيْلَةً (al-Aʿrāf 7 : 142) |

## Reflective Note

Tamyīz transforms an idea from **vague** to **vivid and specific**.

In مَاءً طَهُورًا, “water” becomes “purifying water.”

In ثَلَاثِينَ لَيْلَةً, “thirty” becomes “thirty nights.”

Tamyīz clarifies the meaning and makes the description more specific.

**Reflection:**
Each type of mafʿūl adds a specific detail to the action, such as its place, cause, or recipient.

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# G. Additional Quranic Structures

## G.1 General Introduction

Besides the basic sentence elements such as the verb (fiʿl), subject (fāʿil), and object (mafʿūl), Arabic contains additional grammatical elements that refine, clarify, and beautify expression.

These are known as:

**al-ʿanāṣir al-iḍāfiyyah** (العناصر الإضافية) — additional elements that enrich the sentence.

In the Qurʾān, these elements add depth, rhythm, emphasis, and emotional tone, guiding the reader from understanding toward reflection (tadabbur).

### Overview of Key Elements

| Element | General Function | Simple Example |
|---|---|---|
| Ḥāl (الحال) | Describes the state or manner of an action | جَاءَ زَيْدٌ رَاكِبًا |
| Tawkīd (التوكيد) | Emphasis or reinforcement | إِنَّهُ لَحَقٌّ |
| Naʿt (النعت) | Adjective describing a noun | الْكِتَابُ الْمُبِينُ |
| Badal (البدل) | Clarifying or replacing a noun | صِرَاطَ الَّذِينَ |
| ʿAṭf (العطف) | Conjunction between equals | الذَّكَرَ وَالْأُنثَى |

## G.2 Ḥāl (الحال — Circumstantial Description)

### Definition

Ḥāl is a word or phrase that describes the **state or condition** of the doer (fāʿil) or object (mafʿūl) at the time the action occurs.

It answers the question:
**“How did the action happen?”**

| Feature | Explanation |
|---|---|
| Iʿrāb | Manṣūb (accusative) |
| Form | Usually an indefinite noun or clause |
| Function | Describes the state during the action |

Qurʾānic Example
وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

(Yūsuf 12:16)
“And they came to their father at night, weeping.”

| Word | Function | Iʿrāb | Arabic Note |
|---|---|---|---|
| جَاءُوا | Past verb + subject | Mabnī ʿalā al-ḍamm | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الضَّمِّ، وَالْوَاوُ فَاعِلٌ |
| أَبَاهُمْ | Mafʿūl bih | Manṣūb | مَفْعُولٌ بِهِ مَنْصُوبٌ |
| عِشَاءً | Ẓarf zamān | Manṣūb | ظَرْفُ زَمَانٍ مَنْصُوبٌ |
| يَبْكُونَ | Verbal ḥāl | — | جُمْلَةٌ فِي مَحَلِّ نَصْبٍ حَالٍ |

**Reflective note:**
The word *yabkūn* (weeping) gives emotional depth to the scene, showing the state in which they approached their father.

## G.3 Tawkīd (التوكيد — Emphasis)

**Definition**
Tawkīd strengthens or reinforces meaning, removing doubt.

| Feature | Explanation |
|---|---|
| Types | Lafẓī (verbal) or Maʿnawī (semantic) |
| Function | Emphasizes certainty |

Qurʾānic Example
إِنَّهُ لَحَقٌّ

(al-Dhāriyāt 51:23)
“Indeed, it is the truth.”

| Word | Function | Iʿrāb | Arabic Note |
|---|---|---|---|
| إِنَّهُ | Particle + subject | — | حَرْفُ تَوْكِيدٍ وَنَصْبٍ |
| لَحَقٌّ | Predicate with emphasis | Marfūʿ | اللَّامُ لَامُ التَّوْكِيدِ |

**Reflective note:**
The Qurʾān reinforces truth with emphatic structures, calming doubt and strengthening conviction.

## G.4 Naʿt (النعت — Adjective)

**Definition**
Naʿt describes a noun (manʿūt) and must match it in:

- Gender
- Number
- Definiteness
- Case (iʿrāb)

Qurʾānic Example
الْكِتَابُ الْمُبِينُ

(al-Shuʿarāʾ 26:2)
“The Clear Book”

| Word | Function | Iʿrāb | Arabic Note |
|---|---|---|---|
| الْكِتَابُ | Manʿūt | Marfūʿ | مُبْتَدَأٌ مَرْفُوعٌ |
| الْمُبِينُ | Naʿt | Marfūʿ | نَعْتٌ مَرْفُوعٌ يُطَابِقُ الْمَنْعُوتَ |

**Reflective note:**
The adjective *al-mubīn* reveals the Qurʾān as a book that clarifies and illuminates.

## G.5 Badal (البدل — Apposition)

**Definition**
Badal is a noun that replaces or clarifies the noun before it.
Both share the **same iʿrāb**.

Qurʾānic Example
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ • صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
(al-Fātiḥah 1:6–7)

| Word | Function | Iʿrāb | Arabic Note |
|---|---|---|---|
| اهْدِنَا | Verb + first object | Mabnī / Manṣūb | فِعْلُ أَمْرٍ... وَنَا مَفْعُولٌ بِهِ أَوَّلٌ |
| الصِّرَاطَ الْمُسْتَقِيمَ | Second object | Manṣūb | مَفْعُولٌ بِهِ ثَانٍ... وَنَعْتٌ |
| صِرَاطَ | Badal of الصِّرَاطَ | Manṣūb | بَدَلٌ مَنْصُوبٌ |
| الَّذِينَ | Ism mawṣūl | In position of jarr | فِي مَحَلِّ جَرٍّ مُضَافٌ إِلَيْهِ |
| أَنْعَمْتَ عَلَيْهِمْ | Relative clause | — | صِلَةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا |

**Reflective note:**
The second phrase clarifies what the “straight path” truly is — the path of those blessed by Allah.

## G.6 ʿAṭf (العطف — Conjunction)

Definition
ʿAṭf connects two elements of equal grammatical status.

| Feature | Explanation |
|---|---|
| Common particles | وَ، فَ، ثُمَّ |
| Rule | The second element follows the iʿrāb of the first |

Qurʾānic Example
وَاللَّهُ غَفُورٌ رَّحِيمٌ
(al-Baqarah 2:173)

| Word | Function | Iʿrāb | Arabic Note |
|---|---|---|---|
| اللَّهُ | Mubtadaʾ | Marfūʿ | مُبْتَدَأٌ مَرْفُوعٌ |
| غَفُورٌ | First khabar | Marfūʿ | خَبَرٌ أَوَّلُ |
| رَحِيمٌ | Conjoined khabar | Marfūʿ | مَعْطُوفٌ عَلَى غَفُورٍ |

## G.7 Qurʾānic Stylistic Structure

Example
الَّذِي خَلَقَ فَسَوَّى • وَالَّذِي قَدَّرَ فَهَدَى
(al-Aʿlā 87:2–3)
“He Who created and perfected, and He Who determined and guided.”

| Phrase | Function | Element |
|---|---|---|
| الَّذِي خَلَقَ | Descriptive clause | Naʿt |
| فَسَوَّى | Linked verb | ʿAṭf |

| Phrase | Function | Element |
|---|---|---|
| وَالَّذِي قَدَّرَ | Second clause | Naʿt + ʿAṭf |
| فَهَدَى | Resulting action | Sequential ʿAṭf |

**Reflective note:**
The repetition and rhythmic linkage create balance and harmony, reflecting divine precision in both creation and guidance.

## G.8 Summary

| Element | Function | Iʿrāb Marker | Qurʾānic Example |
|---|---|---|---|
| Ḥāl | Describes state | Manṣūb | يَبْكُونَ (Yūsuf 12:16) |
| Tawkīd | Emphasis | — | إِنَّهُ لَحَقٌّ |
| Naʿt | Adjective | Matches noun | الْكِتَابُ الْمُبِينُ |
| Badal | Clarifying noun | Same iʿrāb | صِرَاطَ الَّذِينَ |
| ʿAṭf | Conjunction | Follows first element | غَفُورٌ رَحِيمٌ |

## H. The Five Special Nouns

(الأَسْمَاءُ الخَمْسَةُ)

**The Five Nouns Inflected with Letters**

### Brief Introduction

**al-Asmāʾ al-Khamsah** refers to five special nouns in Arabic that show their grammatical case using **long letters** instead of the usual short vowel endings, when certain grammatical conditions are fulfilled.

These five nouns are:

| Basic Form | Meaning |
|---|---|
| أَبٌ | father |
| أَخٌ | brother |
| حَمٌ | father-in-law |
| فُو | mouth |
| ذُو | possessor / owner |

In their common inflected teaching forms, they usually appear as:
**أَبُو، أَخُو، حَمُو، فُو، ذُو**

### Pattern of Iʿrāb

| Case | Sign (Letter) | Example |
|---|---|---|
| Rafʿ (Nominative) | wāw (و) | أَبُوكَ (your father) |
| Naṣb (Accusative) | alif (ا) | أَبَاكَ (your father) |

| Case | Sign (Letter) | Example |
|---|---|---|
| Jar (Genitive) | yāʾ (ي) | بِأَبِيكَ (with your father) |

## Conditions for This Special Iʿrāb

The noun takes this pattern only when the following conditions are met:

1. It is **singular** (not dual or plural).
2. It is in **iḍāfah** (construct state) with a following noun or pronoun.
3. It is **not attached to yāʾ al-mutakallim** (ي "my").
4. It does **not take tanwīn**.
5. It is **not preceded by al-** (ال).
6. It appears in its **complete form** (not shortened or irregular).

When these conditions are met, the noun shows its case with letters instead of short vowels.

Qurʾānic Example 1

ذُو الْعَرْشِ الْمَجِيدُ

*(Surah al-Burūj, 85:15)*
"Owner of the Glorious Throne."

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| ذُو | Naʿt describing Allah | Rafʿ with wāw | نَعْتٌ مَرْفُوعٌ بِالْوَاوِ لِأَنَّهُ مِنَ الْأَسْمَاءِ الْخَمْسَةِ |
| الْعَرْشِ | Muḍāf ilayh | Majrūr with kasrah | مُضَافٌ إِلَيْهِ مَجْرُورٌ |

Qurʾānic Example 2

وَأَبُونَا شَيْخٌ كَبِيرٌ

*(Surah al-Qaṣaṣ, 28:23)*
"And our father is an old man."

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| وَأَبُونَا | Mubtadaʾ | Rafʿ with wāw | مُبْتَدَأٌ مَرْفُوعٌ بِالْوَاوِ لِأَنَّهُ مِنَ الْأَسْمَاءِ الْخَمْسَةِ |
| شَيْخٌ | Khabar | Marfūʿ with ḍammah | خَبَرٌ مَرْفُوعٌ |
| كَبِيرٌ | Naʿt of شَيْخٌ | Marfūʿ | نَعْتٌ مَرْفُوعٌ |

Qurʾānic Example 3

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

*(Surah Yūsuf, 12:8)*

“Indeed, our father is in clear error.”

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| أَبَانَا | Ism inna | Naṣb with alif | اسْمُ إِنَّ مَنْصُوبٌ بِالْأَلِفِ لِأَنَّهُ مِنَ الْأَسْمَاءِ الْخَمْسَةِ |
| لَفِي | Lām of emphasis + preposition | — | لَامُ التَّوْكِيدِ وَحَرْفُ جَرٍّ |
| ضَلَالٍ | Noun after preposition | Majrūr | اسْمٌ مَجْرُورٌ |
| مُبِينٍ | Naʿt | Majrūr | نَعْتٌ مَجْرُورٌ |

Additional Illustrative Example (Non-Qurʾānic)

لَقَدْ جَاءَ أَبُوكَ وَأَخُوكَ

“Your father and your brother have indeed come.”

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| أَبُوكَ | Fāʿil | Rafʿ with wāw | فَاعِلٌ مَرْفُوعٌ بِالْوَاوِ لِأَنَّهُ مِنَ الْأَسْمَاءِ الْخَمْسَةِ |

| Word | Function | Iʿrāb | Explanation |
|---|---|---|---|
| وَأَخُوكَ | Maʿṭūf (conjoined) | Rafʿ with wāw | مَعْطُوفٌ مَرْفُوعٌ بِالْوَاوِ |

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# I. Special Iʿrāb Markers

## (الأسماء ذات العلامات الخاصة)

### Brief Introduction

This group of nouns carries **special iʿrāb indicators** in the form of **letters**, depending on the **number** (singular, dual, or plural) that the word represents.
There are three main types discussed here:

1. **Dual nouns (al-Ism al-Muthannā)**
2. **Regular masculine plural (Jamʿ al-Mudhakkar as-Sālim)**
3. **Regular feminine plural (Jamʿ al-Muʾannath as-Sālim)**

### 1. al-Ism al-Muthannā (الاسم المثنّى)

**The Dual Noun – Denoting Two Entities**

إِنَّ هَٰذَانِ لَسَاحِرَانِ

*(Surah Ṭāhā, 20:63 – Qirāʾah of Ḥafṣ)*
**“Indeed, these two are magicians.”**

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete I'rab) |
|---|---|---|---|---|
| 1 | إِنَّ | Emphasis Particle (Inna) | Fixed - Fathah | - حَرْفُ تَوْكِيدٍ وَنَصْبٍ مَبْنِيٌّ عَلَى الْفَتْحِ<br>It places the subject in the accusative case and the predicate in the nominative. |
| 2 | هَٰذَانِ | Subject of Inna | Rafa' - Alif | اسْمُ إِشَارَةٍ مَبْنِيٌّ عَلَى الأَلِفِ فِي مَحَلِّ نَصْبِ اسْمِ إِنَّ<br>- A dual demonstrative pronoun. Its fixed ending is Alif according to the authentic Qur'anic recitation . |

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete I'rab) |
|---|---|---|---|---|
| 3 | لَ | Emphasis Particle (Lam) | Fixed - Sukun | لاَمُ الابْتِدَاءِ مَبْنِيَّةٌ عَلَى السُّكُون<br>- A particle used to emphasize the predicate. |
| 4 | سَاحِرَانِ | Predicate of Inna | Rafa' - Alif | خَبَرُ إِنَّ مَرْفُوعٌ بِالأَلِفِ<br>- It is nominative with an Alif because it is a dual noun. |

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**Important Note:**
According to general grammar rules, the *ism of Inna* should normally be **in the accusative (manṣūb)** form.

In this verse, هَٰذَانِ appears with alif, following the authentic Qurʾānic reading. This is a special case preserved in the recitation of the Qurʾān.

## 2. Jamʿ al-Mudhakkar as-Sālim (جمع المذكر السالم)

**Regular Masculine Plural**
إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

*(Surah al-Aḥzāb, 33:35)*
**“Indeed, the Muslim men and the Muslim women…”**

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete I'rab) |
|---|---|---|---|---|
| 1 | إِنَّ | Emphasis Particle (Inna) | Fixed - Fathah | حَرْفُ تَوْكِيدٍ وَنَصْبٍ مَبْنِيٌّ عَلَى الْفَتْح |

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete I'rab) |
|---|---|---|---|---|
| 2 | الْمُسْلِمِينَ | Subject of Inna | Nasb - Ya' | اسْمُ إِنَّ مَنْصُوبٌ بِالْيَاءِ<br>- It is accusative with a Ya' because it is a Sound Masculine Plural. |
| 3 | الوَاو | Conjunction Particle | Fixed - Fathah | حَرْفُ عَطْفٍ مَبْنِيٌّ عَلَى الْفَتْحِ |
| 4 | الْمُسْلِمَاتِ | Conjoined Word | Nasb - Kasrah | مَعْطُوفٌ عَلَى "الْمُسْلِمِينَ" مَنْصُوبٌ بِالْكَسْرَةِ<br>- It is conjoined to "al-Muslimīn" and is accusative with a Kasrah because it is a Sound Feminine Plural. |

## 3. Jamʿ al-Muʾannath as-Sālim (جمع المؤنث السالم)

**Regular Feminine Plural**

وَالْمُؤْمِنَاتِ

*(Continuation of the same verse – Surah al-Aḥzāb, 33:35)*
**“And the believing women.”**

**Table for:** وَالْمُؤْمِنَاتِ (Continuation of Surah al-Ahzab 33:35)

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete I'rab) |
|---|---|---|---|---|
| 1 | الوَاو | Conjunction Particle | Fixed - Fathah | حَرْفُ عَطْفٍ مَبْنِيٌّ عَلَى الْفَتْحِ |

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete I'rab) |
|---|---|---|---|---|
| | | | | - It conjoins this word to the previous nouns in the verse. |
| 2 | الْمُؤْمِنَاتِ | Conjoined Word | Nasb - Kasrah | مَعْطُوفٌ مَنْصُوبٌ بِالْكَسْرَةِ<br>- It is conjoined to the ism of إِنَّ and shares its accusative case. |

## Summary

| Type of Noun | Iʿrāb Marker | Function | Qurʾānic Example |
|---|---|---|---|
| **Ism Muthannā** | **Alif (Rafʿ), Yāʾ (Naṣb/Jar)** | Indicates two entities | هَٰذَانِ لَسَاحِرَانِ *(Ṭāhā 20:63)* |
| **Jamʿ Mudhakkar Sālim** | **Wāw (Rafʿ), Yāʾ (Naṣb/Jar)** | Masculine plural form | الْمُسْلِمِينَ *(al-Aḥzāb 33:35)* |
| **Jamʿ Muʾannath Sālim** | **Ḍammah (Rafʿ), Kasrah (Naṣb/Jar)** | Feminine plural form | الْمُؤْمِنَاتِ *(al-Aḥzāb 33:35)* |

## J. Conditional Sentences

(الجُمْلَةُ الشَّرْطِيَّةُ)

**The Structure of Cause and Effect in Arabic**

### 1. Definition

A conditional sentence expresses a relationship of cause and effect. It consists of three essential components:

1. **Adāt ash-Sharṭ (أداة الشرط)** – the conditional particle.
2. **Fiʿl ash-Sharṭ (فعل الشرط)** – the conditional action (the "cause").
3. **Jawāb ash-Sharṭ (جواب الشرط)** – the resulting consequence (the "effect").

When the verbs are in the present tense, both the **fiʿl ash-sharṭ** and the **jawāb ash-sharṭ** usually appear in the **jussive (majzūm)** form.

### 2. Basic Structure of a Conditional Sentence

Core Formula
Adāt ash-Sharṭ + Fiʿl ash-Sharṭ + Jawāb ash-Sharṭ
Example:
إِنْ تَجْتَهِدْ تَنْجَحْ
"If you strive, you will succeed."

| Component | Example | Function |
|---|---|---|
| Conditional particle | إِنْ | Introduces the condition |
| Conditional verb | تَجْتَهِدْ | The action (cause), in jussive form |
| Result clause | تَنْجَحْ | The effect, also jussive |

### 3. Conditional Particles that Make Two Verbs Jussive

(أدوات الشرط الجازمة)

There are nine particles that make both verbs (condition + result) jussive.

### 1. إِنْ — "If"

**Type:** Jussive conditional particle
**Function:** General conditional meaning.
**Qurʾānic Example:**
إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

(Muḥammad 47:7)
"If you help the cause of Allah, He will help you."

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete Iʿrāb) |
|---|---|---|---|---|
| 1 | إِنْ | Jussive conditional particle | Fixed – Sukūn | حَرْفُ شَرْطٍ جَازِمٍ مَبْنِيٌّ عَلَى السُّكُون — يجزم فعلين |
| 2 | تَنْصُرُوا | Conditional verb | Jazm – Omission of nūn | فِعْلُ شَرْطٍ مَجْزُومٌ بِحَذْفِ النُّونِ — من الأفعال الخمسة. الواو: ضَمِيرٌ فِي مَحَلِّ رَفْعٍ فَاعِل |
| 3 | اللَّهَ | Object | Naṣb – Fatḥah | لَفْظُ الْجَلَالَةِ مَنْصُوبٌ مَفْعُولٌ بِهِ |
| 4 | يَنْصُرْكُمْ | Answer of the condition | Jazm – Sukūn | جَوَابُ شَرْطٍ مَجْزُومٌ بِالسُّكُون. يَنْصُرْ: فِعْلٌ مُضَارِعٌ مَجْزُومٌ. كُمْ: ضَمِيرٌ فِي مَحَلِّ نَصْبٍ مَفْعُولٌ بِهِ |

### 2. إِذْمَا — "If ever / whenever"

**Type:** Jussive conditional particle

Example:
إِذْمَا تَقُمْ أَقُمْ
“If ever you stand, I will stand.”

3. مَنْ — “Whoever” (for rational beings)

**Type:** Jussive conditional noun
**Qurʾānic Example:**
مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
(at-Ṭalāq 65:2)
“Whoever is mindful of Allah—He will make a way out for him.”

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete Iʿrāb) |
|---|---|---|---|---|
| 1 | مَنْ | Jussive conditional noun | Fixed – Sukūn | اسْمُ شَرْطٍ جَازِمٍ مَبْنِيٌّ عَلَى السُّكُون — في محل رفع مبتدأ |
| 2 | يَتَّقِ | Conditional verb | Jazm – Omission of yāʾ | فِعْلُ شَرْطٍ مَجْزُومٌ بِحَذْفِ حَرْفِ الْعِلَّةِ. الفاعل: ضَمِيرٌ مُسْتَتِرٌ |
| 3 | اللَّهَ | Object | Naṣb – Fatḥah | مَفْعُولٌ بِهِ مَنْصُوبٌ |
| 4 | يَجْعَلْ | Answer of the condition | Jazm – Sukūn | جَوَابُ الشَّرْطِ مَجْزُومٌ بِالسُّكُون |
| 5 | لَهُ | Jar–Majrūr phrase | Jar – Kasrah | "جَارٌّ وَمَجْرُورٌ مُتَعَلِّقَانِ بِـ"يَجْعَلْ |
| 6 | مَخْرَجًا | Object | Naṣb – Fatḥah | مَفْعُولٌ بِهِ مَنْصُوبٌ |

**4. مَا — “Whatever” (for non-rational nouns)**

**Qurʾānic Example:**

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ

(al-Baqarah 2:197)

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete Iʿrāb) |
|---|---|---|---|---|
| 1 | وَ | Conjunction particle | Fixed – Fatḥah | حَرْفُ عَطْفٍ مَبْنِيٌّ عَلَى الْفَتْح |
| 2 | مَا | Jussive conditional noun | Fixed – Sukūn | اسْمُ شَرْطٍ جَازِمٍ لِغَيْرِ الْعَاقِلِ مَبْنِيٌّ عَلَى السُّكُون — في محل نصب مفعول به |
| 3 | تَفْعَلُوا | Conditional verb | Jazm – Omission of nūn | فِعْلُ شَرْطٍ مَجْزُومٌ بِحَذْفِ النُّونِ. الواو: فَاعِل |
| 4 | مِنْ | Preposition | Fixed – Sukūn | حَرْفُ جَرٍّ مَبْنِيٌّ عَلَى السُّكُون |
| 5 | خَيْرٍ | Noun after zāʾidah min | Jar – Kasrah | اسْمٌ مَجْرُورٌ لَفْظًا بِمِنْ الزَّائِدَةِ، مَنْصُوبٌ مَحَلًّا مَفْعُولٌ بِهِ |
| 6 | يَعْلَمْهُ | Answer of the condition | Jazm – Sukūn | جَوَابُ الشَّرْطِ مَجْزُومٌ. الهاء: مَفْعُولٌ بِهِ |
| 7 | اللَّهُ | Subject | Rafʿ – Ḍammah | فَاعِلٌ مَرْفُوعٌ |

**5. مَهْمَا — “Whatever / no matter what”**

Example:

مَهْمَا تَأْمُرِ القَلْبَ يَفْعَلْ

**6. مَتَى / أَيَّانَ — “Whenever” (time)**

Example:
مَتَى تَسَافِرْ أُسَافِرْ مَعَكَ

### 7. أَيْنَ / أَيْنَمَا / أَنَّى / حَيْثُمَا — “Wherever” (place)

**Qurʾānic Example:**
أَيْنَمَا تَكُونُوا يُدْرِكْكُّمُ الْمَوْتُ

(an-Nisāʾ 4:78)

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete Iʿrāb) |
|---|---|---|---|---|
| 1 | أَيْنَمَا | Jussive conditional noun | Fixed – Sukūn | اسْمُ شَرْطٍ جَازِمٍ مَبْنِيٌّ عَلَى السُّكُون — في محل نصب ظرف مكان |
| 2 | تَكُونُوا | Conditional verb | Jazm – Omission of nūn | فِعْلُ شَرْطٍ مَجْزُومٌ بِحَذْفِ النُّونِ. الواو: اسْمُ تَكُون |
| 3 | يُدْرِكْكُمُ | Answer of the condition | Jazm – Sukūn | جَوَابُ الشَّرْطِ مَجْزُومٌ. كُم: مَفْعُولٌ بِهِ |
| 4 | الْمَوْتُ | Subject | Rafʿ – Ḍammah | فَاعِلٌ مَرْفُوعٌ |

### 8. كَيْفَمَا — “However”

Example:
كَيْفَمَا تُعَامِلِ النَّاسَ يُعَامِلُوكَ

### 9. أَيّ — Flexible conditional noun

Example:
أَيُّ كِتَابٍ تَقْرَأْ أَسْتَفِدْ مِنْهُ

## 4. Basic Iʿrāb of Conditional Sentences

1. **Fiʿl ash-Sharṭ** → usually jussive (majzūm)
   Signs:
   - Final sukūn
   - Deletion of weak letter
   - Removal of nūn (five verbs)
2. **Jawāb ash-Sharṭ** → also jussive
3. **Adāt ash-Sharṭ** → indeclinable (except أَيّ)

## 5. Additional Qurʾānic Examples

### 1. The Law of Cause and Result

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ

(al-Isrāʾ 17:7)

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete Iʿrāb) |
|---|---|---|---|---|
| 1 | إِنْ | Jussive conditional particle | Fixed – Sukūn | حَرْفُ شَرْطٍ جَازِمٍ |
| 2 | أَحْسَنتُمْ | Conditional verb | Mabnī on sukūn | فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى السُّكُون. التاء: فَاعِل |
| 3 | أَحْسَنتُمْ | Answer of the condition | Mabnī on sukūn | جَوَابُ الشَّرْطِ فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى السُّكُون |
| 4 | لِأَنفُسِكُمْ | Jar–Majrūr phrase | Jar – Kasrah | جَارٌّ وَمَجْرُورٌ مُتَعَلِّقَانِ بِأَحْسَنتُمْ |

### 2. Ultimate Accountability

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

(az-Zalzalah 99:7)

| Seq | Word | Grammatical Position | Grammatical Sign | Explanation (Complete Iʿrāb) |
|---|---|---|---|---|
| 1 | فَ | Resumption particle | Fixed – Fatḥah | فَاءُ الاسْتِئْنَافِ مَبْنِيَّةٌ عَلَى الْفَتْح |
| 2 | مَنْ | Jussive conditional noun | Fixed – Sukūn | اسْمُ شَرْطٍ جَازِمٍ فِي مَحَلِّ رَفْعٍ مُبْتَدَأ |
| 3 | يَعْمَلْ | Conditional verb | Jazm – Sukūn | فِعْلُ شَرْطٍ مَجْزُومٌ. الفاعل: ضَمِيرٌ مُسْتَتِر |
| 4 | مِثْقَالَ | Object | Naṣb – Fatḥah | مَفْعُولٌ بِهِ مَنْصُوبٌ |
| 5 | ذَرَّةٍ | Muḍāf ilayh | Jar – Kasrah | مُضَافٌ إِلَيْهِ مَجْرُورٌ |
| 6 | خَيرًا | Tamyīz | Naṣb – Fatḥah | تَمْيِيزٌ مَنْصُوبٌ |
| 7 | يرَهُ | Answer of the condition | Jazm – Omission of weak letter | جَوَابُ الشَّرْطِ مَجْزُومٌ. الهاء: مَفْعُولٌ بِهِ |

## 6. Summary of Conditional Particles

| No | Particle | Type | Example |
|---|---|---|---|
| 1 | إِنْ | particle | إِنْ تَفْعَلْ |
| 2 | إِذْمَا | particle | إِذْمَا تَقُمْ |
| 3 | مَنْ | noun (rational) | مَنْ يَتَّقِ |
| 4 | مَا | noun (non-rational) | مَا تَفْعَلُوا |

| No | Particle | Type | Example |
|---|---|---|---|
| 5 | مَهْمَا | general action | مَهْمَا تَأْمُرِ |
| 6 | أَيَّانَ / مَتَى | time | مَتَى تَسَافِرْ |
| 7 | أَيْنَمَا | place | أَيْنَمَا تَكُونُوا |
| 8 | كَيْفَمَا | manner | كَيْفَمَا تُعَامِلْ |
| 9 | أَيّ | flexible | أَيُّ كِتَابٍ تَقْرَأْ |

## 7. Reflective Tadabbur

Conditional structures in the Qurʾān reveal the divine laws that govern life.

The verse:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

shows a profound principle:

- Human effort → Divine assistance
- Choice → Outcome
- Cause → Effect

In this way, grammar helps clarify the message of the Qurʾān.

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# K. Iʿrāb of Complete Qurʾānic Sentences

(التحليل الإعرابي الكامل للآيات القرآنية)

## K.1 Introduction & Method of Analysis

This section guides the reader toward the full practical application of iʿrāb analysis. We will analyze selected Qurʾānic verses step by step, applying the grammatical principles learned throughout previous chapters.

Method for Qurʾānic Iʿrāb Analysis

1. Identify the main sentence structure: whether it is **jumlah ismiyyah** (nominal) or **jumlah fiʿliyyah** (verbal).

2. Recognize the core elements:
   - **mubtadaʾ–khabar**, or
   - **fiʿl–fāʿil–mafʿūl**.

3. Add complementary elements:
   - mafʿūlāt
   - naʿt
   - ḥāl
   - jar–majrūr phrases.

4. Observe the vowel endings (iʿrāb signs) and how they affect meaning.

5. Reflect (tadabbur): how the grammatical structure conveys the divine message of revelation.

## K.2 Complete Nominal Sentence (Jumlah Ismiyyah)

هُوَ اللَّهُ أَحَدٌ

(Surah al-Ikhlāṣ, 112:1)
He is Allah, the One.

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| هُوَ | Detached pronoun (ḍamīr munfaṣil) | Mubtadaʾ | هُوَ: ضَمِيرٌ مُنْفَصِلٌ فِي مَحَلِّ رَفْعٍ مُبْتَدَأٍ |
| اللَّهُ | Proper noun (ism ʿalam) | First khabar | اللَّهُ: خَبَرٌ أَوَّلُ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ |
| أَحَدٌ | Second khabar | Marfūʿ | أَحَدٌ: خَبَرٌ ثَانٍ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ |

**Reflection**
This verse affirms the absolute oneness of Allah through a structure that is grammatically simple yet theologically complete.

Its iʿrāb demonstrates that the mubtadaʾ–khabar structure is not mere grammar—it is the foundation of tawḥīd itself.

## K.3 Nominal Sentence with Verbal Predicate

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

(Surah al-Kawthar, 108:1)
Indeed, We have granted you al-Kawthar.

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| إِنَّ | Particle of emphasis and nasb | — | إِنَّ: حَرْفُ تَوْكِيدٍ وَنَصْبٍ |
| نَا | Subject of inna (ism inna) | Mabnī fī maḥalli naṣb | نَا: اسْمُ إِنَّ فِي مَحَلِّ نَصْبٍ |
| أَعْطَيْنَا | Past verb + subject (nā) | Mabnī ʿalā al-sukūn | أَعْطَيْنَا: فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى السُّكُونِ، وَالنَّا فَاعِلٌ |

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| كَ | First object | Manṣūb | كَ: مَفْعُولٌ بِهِ أَوَّلٌ مَنْصُوبٌ |
| الْكَوْثَرَ | Second object | Manṣūb | الْكَوْثَرَ: مَفْعُولٌ بِهِ ثَانٍ مَنْصُوبٌ |

**Note:**
The entire verbal clause:
أَعْطَيْنَاكَ الْكَوْثَرَ

is **in the position of the khabar of إِنَّ**:

جملة فعلية في محل رفع خبر إنَّ

**Reflection**

The verb **أَعْطَى** (to give) highlights Allah's attribute as the Giver of abundance.

Its two objects—the recipient (**كَ**) and the gift (**الْكَوْثَرَ**)—beautifully express how divine mercy flows from the Giver to the Messenger, and through him, to the entire Ummah.

## K.4 Sentence with Two Objects

وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا

(Surah al-Baqarah, 2:31)
And He taught Adam all the names.

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| وَعَلَّمَ | Past verb | Mabnī ʿalā al-fatḥ | عَلَّمَ: فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الْفَتْحِ |
| آدَمَ | First object | Manṣūb | آدَمَ: مَفْعُولٌ بِهِ أَوَّلُ مَنْصُوبٌ |
| الأَسْمَاءَ | Second object | Manṣūb | الأَسْمَاءَ: مَفْعُولٌ بِهِ ثَانٍ مَنْصُوبٌ |

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| كُلَّهَا | Emphasis (tawkīd) | Manṣūb | كُلَّهَا: تَأْكِيدٌ مَنْصُوبٌ لِلتَّعْمِيمِ |

**Reflection**
This verse portrays the honor of knowledge and humanity's special role as the recipient of divine instruction.

Its two objects—Adam and the names—represent the connection between creation and knowledge, where learning becomes a sacred trust.

## K.5 Sentence with Purpose Complement (Mafʿūl li-Ajlih)

يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ رِضْوَانًا مِّنَ اللَّهِ

(Surah al-Nisāʾ, 4:162)
They establish prayer and give zakāh, seeking the pleasure of Allah.

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| يُقِيمُونَ | Present verb | Marfūʿ bi-thubūt al-nūn | يُقِيمُونَ: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَالْوَاوُ فَاعِلٌ |
| الصَّلَاةَ | Object | Manṣūb | الصَّلَاةَ: مَفْعُولٌ بِهِ مَنْصُوبٌ |
| وَيُؤْتُونَ | Conjoined verb | Marfūʿ | يُؤْتُونَ: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَالْوَاوُ فَاعِلٌ |
| الزَّكَاةَ | Object | Manṣūb | الزَّكَاةَ: مَفْعُولٌ بِهِ مَنْصُوبٌ |
| رِضْوَانًا | Object of purpose | Manṣūb | رِضْوَانًا: مَفْعُولٌ لِأَجْلِهِ مَنْصُوبٌ |
| مِنَ اللَّهِ | Prepositional phrase | — | مِنَ اللَّهِ: جَارٌّ وَمَجْرُورٌ مُتَعَلِّقٌ بِرِضْوَانًا |

**Reflection**

The combination of fiʿl, mafʿūl bih, and mafʿūl li-ajlih illustrates that a believer's actions are never without purpose.

Each act of worship is performed with intention, seeking Allah's pleasure (riḍwān)—the essence of sincerity in faith.

## K.6 Sentence with Relative Clause and Multiple Predicates

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ

(Surah al-Ḥashr, 59:23)
He is Allah—there is no deity except Him—the Sovereign, the Most Pure, the Source of Peace.

| Word | Function | Iʿrāb | Arabic Analysis |
|---|---|---|---|
| هُوَ | Mubtadaʾ | Mabnī | هُوَ: مُبْتَدَأٌ مَبْنِيٌّ عَلَى السُّكُونِ |
| اللَّهُ | First khabar | Marfūʿ | اللَّهُ: خَبَرٌ أَوَّلُ مَرْفُوعٌ |
| الَّذِي | Badal from اللَّهُ | Marfūʿ | الَّذِي: بَدَلٌ مِنَ اللَّهِ مَرْفُوعٌ |
| لَا إِلَٰهَ إِلَّا هُوَ | Relative clause (ṣilat al-mawṣūl) | No iʿrāb position | جُمْلَةُ صِلَةِ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الإِعْرَابِ |
| الْمَلِكُ | Additional khabar | Marfūʿ | الْمَلِكُ: خَبَرٌ مَرْفُوعٌ |
| الْقُدُّوسُ | Additional khabar | Marfūʿ | الْقُدُّوسُ: خَبَرٌ مَرْفُوعٌ |
| السَّلَامُ | Additional khabar | Marfūʿ | السَّلَامُ: خَبَرٌ مَرْفُوعٌ |

**Reflection**
This verse embodies the rhythmic majesty of tawḥīd.

Each attribute—**al-Malik**, **al-Quddūs**, **al-Salām**—unveils an aspect of divine perfection.

The iʿrāb reveals a seamless harmony of meaning, where grammatical structure itself becomes a vessel of faith: Allah is not merely named, but described through His Majestic Attributes.

## K.7 Summary of Qurʾānic Iʿrāb Reflections

| Type of Sentence | Main Structure | Primary Iʿrāb Functions | Qurʾānic Example |
|---|---|---|---|
| Nominal (Ismiyyah) | Mubtadaʾ + Khabar | Rafʿ + Rafʿ | هُوَ اللَّهُ أَحَدٌ (al-Ikhlāṣ, 112:1) |
| Nominal with verbal khabar | إِنَّ + verbal clause | Naṣb + verbal khabar | إِنَّا أَعْطَيْنَاكَ (al-Kawthar, 108:1) |
| Two Objects | Fiʿl + 2 Mafʿūl | Mabnī + Manṣūb + Manṣūb | وَعَلَّمَ آدَمَ الْأَسْمَاءَ (2:31) |
| Purpose complement | Fiʿl + Object + Mafʿūl li-ajlih | Manṣūb + Jar–Majrūr | يُقِيمُونَ الصَّلَاةَ رِضْوَانًا (4:162) |
| Relative clause + multiple predicates | Mubtadaʾ + Khabar + Ṣilah + multiple akhbār | Marfūʿ structures | هُوَ اللَّهُ الَّذِي... (59:23) |

**Final Reflection**

Through iʿrāb, we not only recite the Qurʾān correctly, but also perceive how revelation moves—from sound to meaning, from structure to divine truth.

The language of the Qurʾān is never random; the vowel endings and structures help guide interpretation.

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# Section 9:
# Nuances of Iʿrāb – Subtle Aspects Often Overlooked

## Section 9

# Nuances of Iʿrāb – Subtle Aspects Often Overlooked

**(بَحْثٌ فِي دَقَائِقِ الإِعْرَاب)**

## Introduction

This section gathers **the finer aspects of iʿrāb** — subtle grammatical features that are often not emphasized at the foundational level.

It illustrates how **grammatical signs, sentence structures, and contextual flow** can vary **without altering the essential meaning**, and in fact, can **enhance the eloquence and beauty** of Qurʾānic Arabic.

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# A. Apparent and Estimated Iʿrāb

### Visible Iʿrāb and Implied Iʿrāb

## Introduction

In Arabic, the iʿrāb sign—that is, the final vowel or letter indicating grammatical function—may appear in two primary forms:

1. **Iʿrāb Ẓāhir (الإعراب الظاهر)** – visible and pronounced.
2. **Iʿrāb Muqaddar (الإعراب المقدَّر)** – concealed and not pronounced, though grammatically present.

## 1. Iʿrāb Ẓāhir

**Visible Iʿrāb**

The iʿrāb sign (such as ḍammah, fatḥah, or kasrah) is clearly visible and pronounced at the end of the word.

**Example:**

الْمُؤْمِنُونَ

*al-muʾminūn* — "the believers"

Here, the **rafʿ sign** is visible through the letter **wāw (و)** because it is a **regular masculine plural (jamʿ mudhakkar sālim)**.

## 2. Iʿrāb Muqaddar

**Implied or Concealed Iʿrāb**

The iʿrāb sign is hidden and not pronounced due to phonetic restrictions on the final letter of the word.

Although not audible, the grammatical marker is still considered present and effective in the structure.

The most common causes are the **weak letters (ḥurūf al-ʿillah)**:

- و (wāw)
- ي (yāʾ)
- ا (alif), including alif maqṣūrah (ى)

## General Comparison

| Type of Iʿrāb | Characteristic | Qurʾānic Example |
|---|---|---|
| **Iʿrāb Ẓāhir** | The vowel mark is visible and pronounceable. | قَدْ أَفْلَحَ الْمُؤْمِنُونَ **الْمُؤْمِنُونَ**: fāʿil marfūʿ, its rafʿ marked by wāw. |
| **Iʿrāb Muqaddar** | The vowel mark is hidden, unpronounced but grammatically assumed. | وَيَبْقَىٰ وَجْهُ رَبِّكَ **يَبْقَىٰ**: fiʿl muḍāriʿ marfūʿ with an implied ḍammah on the alif maqṣūrah. |

## Types of Iʿrāb Muqaddar with Qurʾānic Examples

Below is a classification of iʿrāb muqaddar based on phonetic causes, with Qurʾānic examples and concise grammatical explanations.

| Cause of Concealed Iʿrāb | Qurʾānic Verse | Arabic Iʿrāb Explanation | Brief Note |
|---|---|---|---|
| Ends with weak letter (wāw or similar defective form) | ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ (al-Anʿām, 6:88) | يَشَاءُ: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الْمُقَدَّرَةُ مَنَعَ مِنْ ظُهُورِهَا الثِّقَلُ. | The final weak structure prevents the visible ḍammah due to heaviness (thiqal), so the rafʿ sign is implied. |
| Ends with weak letter yāʾ (ي) | وَاللَّهُ يَهْدِي مَن يَشَاءُ (an-Nūr, | يَهْدِي: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الْمُقَدَّرَةُ | The yāʾ blocks the visible ḍammah. Only the rafʿ sign is concealed; other case signs may appear |

| Cause of Concealed Iʿrāb | Qurʾānic Verse | Arabic Iʿrāb Explanation | Brief Note |
|---|---|---|---|
| | 24:46) | عَلَى الْيَاءِ مَنَعَ مِنْ ظُهُورِهَا الثِّقَلُ. | visibly. |
| Ends with alif (ى / ا) | هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ (al-Insān, 76:1) | أَتَىٰ: فِعْلٌ مَاضٍ مَبْنِيٌّ عَلَى الْفَتْحِ الْمُقَدَّرِ عَلَى الْأَلِفِ مَنَعَ مِنْ ظُهُورِهِ التَّعَذُّرُ. | The alif cannot bear a vowel; the fatḥah is implied due to impossibility (taʿadhdhur). Though this is technically **binaʾ**, it resembles iʿrāb muqaddar because the vowel cannot appear. |
| Ends with alif maqṣūrah (ى) in present tense | وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (ar-Raḥmān, 55:27) | يَبْقَىٰ: فِعْلٌ مُضَارِعٌ مَرْفُوعٌ، وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الْمُقَدَّرَةُ عَلَى الْأَلِفِ الْمَقْصُورَةِ مَنَعَ مِنْ ظُهُورِهَا التَّعَذُّرُ. | The alif maqṣūrah cannot receive a vowel mark; the ḍammah is implied due to phonetic impossibility. |

## Summary

1. **Iʿrāb Ẓāhir**:
   The visible sign that can be clearly pronounced.
2. **Iʿrāb Muqaddar**:
   The concealed sign that cannot be pronounced due to phonetic constraints, yet remains grammatically effective.
3. **Two main reasons** why an iʿrāb sign becomes hidden:
   - **الثِّقَل (thiqal)**: heaviness or difficulty in pronunciation
     (as with final و or ي).

- التَّعَذُّر **(taʿadhdhur)**: impossibility of pronunciation

  (as with final ا or ى).

4. This phonetic system helps preserve clarity and ease of pronunciation.

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## B. Nūn al-Wiqāyah and Yāʾ al-Mutakallim

### The Protective Nūn and the First-Person Pronoun Yāʾ

### Introduction

When the first-person object pronoun **“me”** (يَاءُ الْمُتَكَلِّمِ) is attached to a verb, an additional letter known as **Nūn al-Wiqāyah** (نُونُ الْوِقَايَةِ) — “the protecting nūn” — is often inserted.

This nūn functions as a **protective consonant** between the verb and the yāʾ al-mutakallim, preserving the phonetic structure of the verb and preventing awkward or heavy pronunciation.

In some Qurʾānic forms, the **yāʾ al-mutakallim may be omitted** after the nūn for phonetic ease (**takhfīf**). This omission is a **recognized orthographic and recitational feature**, not a universal rule.

**Qurʾānic Example 1**

أَنِ ٱعْبُدُوا ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ

(Surah Nūḥ, 71:3)
“Worship Allah, be mindful of Him, and obey me.”

**Underlying form:** أَطِيعُونِي (aṭīʿūnī)

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| أَطِيعُوا | Imperative verb (fiʿl amr) | فِعْلُ أَمْرٍ مَبْنِيٌّ عَلَى حَذْفِ النُّونِ | Imperative plural verb; wāw al-jamāʿah is the subject. |
| نِ | Nūn al-Wiqāyah | نُونُ وِقَايَةٍ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ | Protective nūn inserted before the pronoun. |

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| (ي) | Yāʾ al-Mutakallim (omitted) | مَفْعُولٌ بِهِ مَحْذُوفٌ تَخْفِيفًا | The object pronoun “me” is grammatically present but omitted for ease of recitation. |

**Step-by-Step Arabic Parsing**

أَطِيعُوا

فِعْلُ أَمْرٍ مَبْنِيٌّ عَلَى حَذْفِ النُّونِ

الواو

ضَمِيرٌ فِي مَحَلِّ رَفْعٍ فَاعِلٌ

نِ

نُونُ الْوِقَايَةِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ

(ي)

مَفْعُولٌ بِهِ مَحْذُوفٌ تَخْفِيفً

**Qurʾānic Example 2**

**قَالَ رَبِّ ٱحْكُم بِٱلْحَقِّ وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ**

(Surah al-Anbiyāʾ, 21:112)
“My Lord, judge in truth. Our Lord is the Most Merciful, the One whose help we seek against what you describe.”

**Underlying form:** تَصِفُونِي (taṣifūnī)

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| تَصِفُونَ | Present verb (fiʿl muḍāriʿ) | فِعْلٌ مُضَارِعٌ مَرْفُوعٌ وَعَلَامَةُ رَفْعِهِ ثُبُوتُ | Plural present verb; wāw al-jamāʿah is the subject. |

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| | | النُّونِ | |
| نِ | Nūn al-Wiqāyah | نُونُ وِقَايَةٍ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ | Protective nūn before the pronoun. |
| (ي) | Yāʾ al-Mutakallim (omitted) | مَفْعُولٌ بِهِ مَحْذُوفٌ تَخْفِيفًا | The object pronoun “me” is implied but omitted for phonetic smoothness. |

**Step-by-Step Arabic Parsing**

تَصِفُونَ

فِعْلٌ مُضَارِعٌ مَرْفُوعٌ

وَعَلَامَةُ رَفْعِهِ ثُبُوتُ النُّونِ

الواو

ضَمِيرٌ فِي مَحَلِّ رَفْعٍ فَاعِلٌ

نِ

نُونُ الْوِقَايَةِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ

(ي)

مَفْعُولٌ بِهِ مَحْذُوفٌ تَخْفِيفًا

## Grammatical Principle

نُونُ الْوِقَايَةِ تُضَافُ قَبْلَ يَاءِ الْمُتَكَلِّمِ عِنْدَ اتِّصَالِهَا بِالْفِعْلِ لِحِفْظِ بِنْيَةِ الْفِعْلِ.

“**Nūn al-wiqāyah** is inserted before the first-person yāʾ when it attaches to a verb, in order to preserve the structure of the verb.”

**Additional note:**

قَدْ تُحْذَفُ يَاءُ الْمُتَكَلِّمِ بَعْدَ نُونِ الْوِقَايَةِ تَخْفِيفًا فِي بَعْضِ الْمَوَاضِعِ، خُصُوصًا فِي رَسْمِ الْقُرْآنِ.

“The yāʾ al-mutakallim may be omitted after nūn al-wiqāyah for phonetic ease in certain contexts, especially in Qurʾānic orthography.”

## Summary

1. **Nūn al-wiqāyah** is a protective consonant inserted before yāʾ al-mutakallim when attached to verbs.
2. It has **no grammatical position (lā maḥalla lahā min al-iʿrāb)**.
3. The **yāʾ al-mutakallim may be omitted** after the nūn for phonetic ease in some Qurʾānic forms.
4. This structure reflects the harmony between **grammar, sound, and recitation** in Qurʾānic Arabic.

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## C. Fronted Predicate

### (الخبر المُقَدَّم في الجملة الاسمية)

*(The Preposed Predicate in a Nominal Sentence)*

### 1. What Is a Nominal Sentence?

In Arabic, a **nominal sentence (الجملــة الاسميــة)** begins with a noun. It describes a **state of being** — what something *is*.

- **English:** "The sky *is* blue."
- **Arabic:** There is no word for "is." You simply say:

السَّمَاءُ زَرْقَاءُ

*The sky [is] blue.*

A nominal sentence has two parts:
**Subject (Mubtadaʾ)** + **Predicate (Khabar)**

### 2. The Normal Order

(The Horse Before the Cart)
In a calm, neutral sentence, the **Subject comes first**.

**Subject → Predicate**
**Example:**
الطَّالِبُ مُجْتَهِدٌ

"The student is hardworking."

This is simple reporting. Just a fact.

### 3. The Flipped Order

(The Cart Before the Horse)
Sometimes Arabic flips the order.

The **Predicate comes first**.

This is called:
**Khabar Muqaddam** (Fronted Predicate)
There are two reasons:

1. A **grammar rule**
2. A **stylistic choice (emphasis)**

## Reason 1: The Grammar Rule (You MUST Flip)

If the predicate is:

- A **location phrase** (في، على، عند)
- Or a **prepositional phrase** (مع، ل)

And the subject is **indefinite**, you must flip the sentence.
Why?
Arabic normally does **not** begin with an indefinite noun.
So we move the location first.

**The Recipe**
**[Location Phrase] + [Indefinite Noun]**

Examples

فِي الْمَسْجِدِ رَجُلٌ

“There is a man in the mosque.”

فِي الثَّلَّاجَةِ طَعَامٌ

“There is food in the fridge.”

مَعِي سُكَّرٌ

“I have sugar.” (Lit: With me is sugar.)

This is grammar — not emotion.

## Reason 2: Stylistic Emphasis (You CHOOSE to Flip)

Sometimes the predicate is a **quality** or **state**, not a location.
When placed first, it creates **focus and emotional weight**.

Qurʾānic Example

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

“Peace it is — until the break of dawn.”
Normal order would be:

هِيَ سَلَامٌ

But the Qurʾān begins with:

سَلَامٌ

The focus is on the *essence* of peace.
It expresses serenity and completeness.

### A Powerful Comparison

صَبْرًا جَمِيلًا vs فَصَبْرٌ جَمِيلٌ

A small change in structure creates a big change in meaning.

| Aspect | صَبْرًا جَمِيلًا | فَصَبْرٌ جَمِيلٌ |
|---|---|---|
| Source | Surah Yūsuf (12:18) | Surah Yūsuf (12:83) |
| Context | Words of Yūsuf’s brothers | Words of Prophet Yaʿqūb (ʿalayhi as-salām) |
| Structure | Verbal sentence (jumlah fiʿliyyah, implied verb) | Nominal sentence (jumlah ismiyyah) |
| Iʿrāb | Mafʿūl muṭlaq (manṣūb) | Mubtadaʾ + Khabar (marfūʿ) |
| Meaning | Emphasizes the act of patience | Declares a state of patience |
| Nuance | Emotional reaction | Composed acceptance (maqām al-riḍā) |

**Comparative Tadabbur**

- صَبْرًا جَمِيلًا describes the human effort to be patient.

  It is verb-centered. It suggests struggle.
- فَصَبْرٌ جَمِيلٌ presents a settled inner state.

  It is noun-centered. It suggests stability and faith.

So we learn:

- The **verbal form** highlights action and striving.
- The **nominal form** highlights constancy and peace.

Structure carries spiritual meaning.

## 4. Summary Table

| Structure | Core Meaning |
|---|---|
| سَلَامٌ هِيَ | Predicate first to emphasize essence |
| صَبْرًا جَمِيلًا | Verb-based — emphasizes action |
| فَصَبْرٌ جَمِيلٌ | Nominal — emphasizes steady spiritual state |

## 5. The Golden Rule

1. If the first word is a **location** (في، على، مع), you **must flip it**.

   This is grammar.
2. If the first word is an **indefinite quality** (سلام، صبر، جميل),

   the speaker may be emphasizing it.
   This is style.

## Final Reflection

Arabic word order is meaningful.

- Grammar protects clarity.
- Structure shapes emphasis.
- Arrangement deepens reflection.

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# D. Dependent and Independent Clause

Dependent and Independent Clauses in Qurʾānic Syntax

## Introduction

Not every clause (jumlah) within a Qurʾānic sentence carries the same grammatical status.

Some clauses function as extensions or explanations of what precedes them. These are clauses that **have a grammatical position** within the sentence.

Others begin a new meaning or discourse, independent from what came before. These are known as **al-Jumlah al-Istiʾnāfiyyah** (the independent or resumptive clause).

Understanding this distinction helps the reader perceive how Qurʾānic meanings are connected, layered, and structured.

## 1. al-Jumlah allatī lahā Maḥall min al-Iʿrāb - Dependent Clause

(الجملة التي لها محل من الإعراب)

**Dependent Clause (Clause with a Grammatical Position)**
A dependent clause is a clause that **has a grammatical position (maḥall)** within the sentence.

It is syntactically connected to a preceding element and functions as part of the overall structure.

Such clauses may function as:

- A descriptive clause (ṣifah)
- A circumstantial clause (ḥāl)
- A predicate clause (khabar)
- A relative clause (ṣilah)

They do not stand independently in meaning, but rather **complete, clarify, or enrich** the preceding word or phrase.

**Qurʾānic Example**

وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ

(Surah al-Qaṣaṣ, 28:20)
“And a man came from the farthest part of the city, rushing.”

**Grammatical Analysis**

| Word | Type | Iʿrāb | Brief Explanation |
|---|---|---|---|
| وَجَاءَ | Past verb (fiʿl māḍī) | Mabnī ʿalā al-fatḥ | Denotes a completed action (“came”). |
| رَجُلٌ | Noun (ism) | Fāʿil marfūʿ bi-ḍammah | The subject of the verb jāʾa. |
| يَسْعَىٰ | Present verb | Jumlah fiʿliyyah fī maḥalli rafʿ ṣifah li “rajul” | A dependent verbal clause functioning as an adjective (ṣifah) describing the man — “the man who was hurrying.” |

Because **rajul** is an **indefinite noun**, the clause after it functions as a **descriptive clause (ṣifah)**.

Therefore, the clause **has a grammatical position** in the sentence.

## 2. al-Jumlah al-Istiʾnāfiyyah

(الجملة الاستئنافية)

**Independent Clause / Resumptive Clause**
A jumlah istiʾnāfiyyah is a clause that **begins a new statement**.

It is not syntactically governed by any preceding word and therefore:

- Has **no grammatical position** (lā maḥalla lahā min al-iʿrāb)
- Introduces a **new idea or scene**

- Often appears after a pause in recitation

Such clauses are grammatically independent, even if they remain thematically connected.

## Illustrative Comparison (Constructed for Contrast)

وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ. النَّاسُ يَسْعَوْنَ

“And a man came from the farthest part of the city. The people were hurrying.”
In this example:

- النَّاسُ يَسْعَوْنَ is an **independent clause** (jumlah istiʾnāfiyyah), because it:
    - introduces a new subject (النَّاسُ — the people),
    - carries a new meaning not tied to the word *rajul*,
    - and stands grammatically independent from the previous clause.

## Summary

| Type of Clause | Core Feature | Function in the Sentence |
|---|---|---|
| Dependent clause (الجملة التي لها محل من الإعراب) | Has a grammatical position | Serves as ṣifah, ḥāl, khabar, or relative clause |
| Independent clause (الجملة الاستئنافية) | Has no grammatical position | Begins a new, independent statement |

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## E. Object of Purpose (Mafʿūl Liʾ Ajlih)

### Expressing the Cause and Purpose of an Action

### Introduction

Al-Mafʿūl liʾAjlih is a noun (masdar) used to explain the reason or purpose for which an action (fiʿl) is performed.

It answers the questions:
**“For what reason?”** or **“For what purpose?”**

Its role is to reveal the inner motivation or intention of the doer within the same sentence — uncovering the link between the external act and the inner cause behind it.

Key Characteristics

1. It is a **masdar** (verbal noun expressing an action or state).
2. It clarifies the cause or purpose connected to the same verb, **sharing the same doer and time**.
3. It expresses internal dimensions — intention, emotion, or goal — rather than physical details.

Common Nuances in Usage

| Type of Nuance | Example | Explanation | Iʿrāb (إعراب) |
|---|---|---|---|
| Emotional / Psychological Cause | “I قُمْتُ إِجْلَالًا لِلْعَالِمِ stood out of respect for the scholar.” | The word إِجْلَالًا expresses an inner emotion — respect — that motivated the act of standing. | مفعول لأجله منصوب — indicates a psychological cause. |
| Practical / Objective | “I ذَهَبْتُ طَلَبًا لِلْعِلْمِ | The word طَلَبًا shows | مفعول لأجله منصوب |

| Type of Nuance | Example | Explanation | Iʿrāb (إعراب) |
|---|---|---|---|
| Purpose | went to seek knowledge.” | the objective purpose of the action — the goal of seeking knowledge. | —— indicates a practical purpose. |

**Qurʾānic Example**

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

(Surah al-Kahf, 18:28)
“And hold yourself with those who call upon their Lord morning and evening, seeking His Face.”

**Grammatical Analysis**

| Phrase | Type | Iʿrāb (إعراب) | Explanation |
|---|---|---|---|
| يُرِيدُونَ وَجْهَهُ | Verbal clause (jumlah fiʿliyyah) | جملة فعلية في محل نصب حال | A circumstantial clause describing their state while calling upon their Lord: they do so seeking His Face, with sincerity and devotion. |

**Comparison with Related Concepts**

| Concept | Example | Function | Grammatical Form |
|---|---|---|---|
| **Al-Mafʿūl liʾAjlih** | سَافَرْتُ طَلَبًا لِلرِّزْقِ “I travelled seeking provision.” | Explains the cause or purpose of an action. | Masdar (verbal noun) |

| Concept | Example | Function | Grammatical Form |
|---|---|---|---|
| **Al-Mafʿūl al-Muṭlaq** | ضَرَبْتُهُ ضَرْبًا شَدِيدًا “I struck him with a severe blow.” | Emphasizes or intensifies the meaning of the verb itself. | Masdar |
| **Aẓ-Ẓarf (Adverbial Noun)** | صَلَّيْتُ فِي الْمَسْجِدِ “I prayed in the mosque.” | Specifies time or place of the action. | Ism (noun, not masdar) |

## Tadabbur on Qurʾānic Language

The Qurʾān's Arabic does not only describe what is done, but also why it is done — revealing the moral and spiritual depth behind human acts.

The difference between:

- يُرِيدُونَ وَجْهَهُ — "seeking His Face (pleasure)," and
- يُرَاءُونَ النَّاسَ — "showing off to people,"

is the difference between sincerity and hypocrisy, between inner truth and outer pretence.

In Surah al-Kahf, the circumstantial clause reveals the pure motivation of the believers — **ikhlāṣ (sincerity)**.

In other verses, similar structures expose corrupt intentions such as **riyāʾ (ostentation)**.

Thus, Qurʾānic syntax often opens profound spiritual layers of intention, purity, and accountability.

## Summary

1. Al-Mafʿūl liʾAjlih expresses the reason or purpose behind an action.

2. It must be a **masdar** that shares the **same doer and time** as the verb it explains.
3. In the Qurʾān, structures of cause and intention often reveal inner motives and spiritual states.
4. Understanding this concept bridges the outer grammar of actions and the inner reality of sincerity (niyyah).

## Important Note

The term **al-Mafʿūl lahu** (المفعول له), sometimes used by certain grammarians, is not a distinct category but merely an alternative name for **al-Mafʿūl liʾAjlih**.

Both refer to the same grammatical and semantic function — expressing the cause or reason for an action.

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## F. Agreement by Meaning in Qurʾānic Iʿrāb

(مُرَاعَاةُ الْمَعْنَى فِي الإِعْرَاب)

(When Grammar Follows Meaning)

### Introduction

In most Arabic sentences, words agree with one another in **gender, number, and case** according to their outward grammatical form.
However, in certain Qurʾānic expressions, agreement may follow the **intended meaning (maʿnā)** rather than the **visible grammatical form (lafẓ)**.

This principle is known among grammarians as:

**مُرَاعَاةُ الْمَعْنَى**

*Agreement according to meaning.*
In such cases, the grammatical structure reflects the **semantic reality** of the subject, not merely its surface form.

This phenomenon reveals one of the subtle eloquences of Qurʾānic Arabic, where meaning takes precedence over mechanical form.

### Example 1 – Agreement with the Meaning of a Plural Pronoun

Qurʾānic Verse

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ

(Surah ash-Shuʿarāʾ, 26:56)
“And indeed, we are all alert.”

**Grammatical Analysis**

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| إِنَّا | Particle + pronoun | Ism Inna (manṣūb) | “Indeed, we” — plural pronoun. |
| لَ | Emphatic | — | Emphasizes the predicate. |

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| | particle | | |
| جَمِيعٌ | Noun | Khabar Inna (marfūʿ) | Means “all” or “together.” Singular in form. |
| حَاذِرُونَ | Noun | Second predicate (khabar thānī) marfūʿ with wāw | Plural form meaning “alert.” |

**Explanation**

At first glance, جَمِيعٌ is singular in form, while حَاذِرُونَ is plural.

However, both predicates refer to the plural pronoun إِنَّا (“we”).

Thus, the plural form حَاذِرُونَ agrees with the **meaning of the subject** (a group),

not with the singular form of جَمِيعٌ.

This is an example of **agreement by meaning**.

## Example 2 – Agreement with a Collective Group

Qurʾānic Verse

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ

(Surah an-Naml, 27:57)

“So We saved him and his family, except his wife; We had decreed that she be among those who remained behind.”

**Grammatical Analysis**

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| قَدَّرْنَاهَا | Past verb + object pronoun | Verb + mafʿūl bih | “We decreed her.” |
| مِنَ | Preposition | — | Indicates belonging to a group. |
| الْغَابِرِينَ | Sound masculine plural | Majrūr with yāʾ | “Those who remained |

| Word | Type | Iʿrāb | Explanation |
|---|---|---|---|
| | noun | | behind.” |

**Explanation**

The pronoun هَا refers to امْرَأَتَهُ (his wife), which is:

- Singular
- Feminine

Yet the Qurʾān uses the plural masculine form:

الْغَابِرِينَ

“those who remained behind.”

This occurs because the meaning is not describing her individually, but rather **placing her among a collective group** of the condemned people.

Thus, the agreement follows the **collective meaning**, not the grammatical gender or number of the individual noun.

## Summary Table

| Aspect | Agreement by Form | Agreement by Meaning |
|---|---|---|
| Basis of agreement | Visible grammatical form | Intended semantic meaning |
| Gender/number match | Strictly follows form | May follow contextual meaning |
| Function | Standard grammatical agreement | Reflects deeper semantic reality |
| Qurʾānic example | اللَّهُ غَفُورٌ رَحِيمٌ | وَإِنَّا لَجَمِيعٌ حَاذِرُونَ |

## G. Omission and Estimation

(الحذف والتقدير)

*Ellipsis and Implied Meaning in Qurʾānic Expression*

### Introduction

Among the refined expressions of Qurʾānic eloquence (balāghah) is the use of **ḥadhf (الحذف)** — the deliberate omission of a word or phrase whose meaning is understood from the context.

At times, elements such as a verb, subject, or object may be omitted because the intended meaning is already clear to the Arabic listener.

This technique makes the Qurʾānic language:

- More concise and rhythmic,
- More dynamic and expressive, and
- More reflective, as it invites the reader to infer the intended meaning.

### 1. Omission of the Object (Ḥadhf al-Mafʿūl bih)

The Supplication of Prophet Ayyūb (ʿalayhi as-salām)

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

فَاسْتَجَبْنَا لَهُ

(Surah al-Anbiyāʾ, 21:83–84)
“And [mention] Ayyūb, when he called upon his Lord,
‘Indeed, adversity has touched me, and You are the Most Merciful of the merciful.’
So We answered him.”

| Phrase | Omitted Element | Taqdīr (Restored Meaning) | Rhetorical Explanation |
|---|---|---|---|
| فَاسْتَجَبْنَا لَهُ | Mafʿūl bih (object) | فَاسْتَجَبْنَا لَهُ دُعَاءَهُ — “We answered his supplication.” | The word *duʿāʾahu* (“his supplication”) is omitted because it is understood from the context. The ellipsis makes the verse more direct and powerful, conveying the swift and compassionate response of Allah. |

## 2. Omission of a Noun (Implied Object)

“Ask the Town…”
وَاسْأَلِ الْقَرْيَةَ

(Surah Yūsuf, 12:82)
“And ask the town.”

| Phrase | Omitted Element | Taqdīr (Restored Meaning) | Rhetorical Explanation |
|---|---|---|---|
| وَاسْأَلِ الْقَرْيَةَ | Mafʿūl bih (object noun) | وَاسْأَلْ أَهْلَ الْقَرْيَةِ — “Ask the people of the town.” | It is not the buildings that are asked, but the people. The intended meaning is clear from context. The omission makes the expression more concise and natural. |

## 3. Omission of the Predicate (Ḥadhf al-Khabar)

The Greeting of Prophet Ibrāhīm (ʿalayhi as-salām)
قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ

(Surah Hūd, 11:69–70)
“They said, ‘Peace.’ He said, ‘Peace.’”

| Phrase | Omitted Element | Taqdīr (Restored Meaning) | Rhetorical Explanation |
|---|---|---|---|
| قَالَ سَلَامٌ | Khabar (predicate) | قَالَ: سَلَامٌ عَلَيْكُمْ — "He said: Peace be upon you." | The predicate "upon you" is omitted because it is understood. The nominal structure gives a calmer and more dignified tone compared to the verbal greeting. |

## Summary: Types of Ḥadhf in the Qurʾān

| Type of Omission | Qurʾānic Example | Omitted Element | Taqdīr (Implied Meaning) | Rhetorical Effect |
|---|---|---|---|---|
| Object (mafʿūl bih) | فَاسْتَجَبْنَا لَهُ (21:84) | Object (duʿāʾahu) | "We answered his supplication." | Direct and emphatic response. |
| Implied noun (object) | وَاسْأَلِ الْقَرْيَةَ (12:82) | Object noun | "Ask the people of the town." | Concise and natural expression. |
| Predicate (khabar) | قَالَ سَلَامٌ (11:69) | Predicate (ʿalaykum) | "Peace be upon you." | Calm and dignified tone. |

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## H. Ism Munqaṣ and Ism Maqṣūr

(الاسم المنقوص والمقصور)

**Nouns Ending with Weak Letters (ḥurūf al-ʿillah)**

### Introduction

In Section A, we learned that the iʿrāb sign — the final vowel that indicates grammatical function — may sometimes be concealed (muqaddar) when blocked by a weak letter (ḥarf ʿillah).

This section focuses on two specific categories of nouns that experience this phonetic phenomenon.

| Type | Example | Characteristic | Iʿrāb Sign |
|---|---|---|---|
| **Ism Munqaṣ** (الاسم المنقوص) | القَاضِي | Ends with yāʾ (ي) preceded by kasrah | Iʿrāb muqaddar: ḍammah and kasrah are hidden; fatḥah appears on the retained yāʾ in the accusative form |
| **Ism Maqṣūr** (الاسم المقصور) | الفَتَىٰ | Ends with alif maqṣūrah (ى) | Iʿrāb muqaddar: all vowels (ḍammah, fatḥah, kasrah) are hidden — impossible to pronounce on alif |

### Example 1: Ism Munqaṣ (القَاضِي)

Sample Sentences

جَاءَ الْقَاضِي — رَأَيْتُ الْقَاضِيَ — مَرَرْتُ بِالْقَاضِي

| Case | Iʿrāb Function | Sign | Explanation |
|---|---|---|---|
| Marfūʿ | فَاعِلٌ مَرْفُوعٌ | ḍammah muqaddarah | The ḍammah cannot be pronounced on the final yāʾ. |
| Manṣūb | مَفْعُولٌ بِهِ | fatḥah ẓāhirah | The fatḥah appears clearly on the retained yāʾ. |

| Case | Iʿrāb Function | Sign | Explanation |
|---|---|---|---|
| | مَنْصُوبٌ | | |
| Majrūr | اِسْمٌ مَجْرُورٌ | kasrah muqaddarah | The kasrah cannot be pronounced on the yāʾ. |

**Qurʾānic Example**

فَٱقْضِ مَآ أَنتَ قَاضٍ

(Surah Ṭāhā, 20:72)

“So decide whatever you are going to decide.”

**Iʿrāb:**

قَاضٍ : اسمٌ منقوصٌ مرفوعٌ، وعلامة رفعه الضمة المقدَّرة على الياء المحذوفة للتنوين، منع من ظهورها الثِّقَل، وهو خبر المبتدأ أَنْتَ.

**Explanation:**

The word **قَاضٍ** is an *ism munqaṣ* because its original form ends with yāʾ preceded by kasrah (قَاضِي).

Here it appears in the nominative case as the predicate (khabar) of **أَنْتَ**.

- The final yāʾ is deleted due to tanwīn.
- The nominative ḍammah is concealed (muqaddar) because it cannot be pronounced on the yāʾ (thiqal).

Thus, although the vowel is not heard, the word remains grammatically marfūʿ.

## Example 2: Ism Maqṣūr (الْفَتَىٰ)

Sample Sentences

جَاءَ الْفَتَىٰ — رَأَيْتُ الْفَتَىٰ — مَرَرْتُ بِالْفَتَىٰ

| Case | Iʿrāb Function | Sign | Explanation |
|---|---|---|---|
| Marfūʿ | فَاعِلٌ مَرْفُوعٌ | ḍammah muqaddarah | Impossible to pronounce on alif maqṣūrah. |
| Manṣūb | مَفْعُولٌ بِهِ مَنْصُوبٌ | fatḥah muqaddarah | Concealed due to taʿadhdhur (phonetic impossibility). |
| Majrūr | اِسْمٌ مَجْرُورٌ | kasrah muqaddarah | Also impossible to articulate on alif maqṣūrah. |

**Qurʾānic Example**

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

(Surah al-ʿAlaq, 96:8)

**Iʿrāb:**

الرُّجْعَىٰ : اسمٌ مجرورٌ بـ"إِلَىٰ"، وعلامة جره الكسرة المقدرة على الألف المقصورة، منع من ظهورها التعذّر.

**Explanation:**

The word **الرُّجْعَىٰ** ends with alif maqṣūrah (ى).

Because this alif cannot carry any vowel:

- The kasrah of the genitive case is concealed (muqaddar).
- The concealment occurs due to taʿadhdhur — phonetic impossibility.

## Additional Example (Verb with Alif Maqṣūrah)

يَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

(Surah ar-Raḥmān, 55:27)

**Iʿrāb:**

يَبْقَىٰ : فعلٌ مضارعٌ مرفوعٌ، وعلامة رفعه الضمة المقدرة على الألف المقصورة، منع من ظهورها التعذّر.

Although يَبْقَىٰ is a verb, it follows the same phonetic principle as the *ism maqṣūr*: the final alif prevents any visible vowel sign.

## Summary

1. **Ism Munqaṣ** ends with yāʾ, where ḍammah and kasrah are concealed due to **thiqal** (phonetic heaviness).
2. **Ism Maqṣūr** ends with alif maqṣūrah (ى), where all iʿrāb signs are concealed due to **taʿadhdhur** (phonetic impossibility).
3. Both are specific applications of the concept **iʿrāb muqaddar**, introduced earlier in Section A.

## Note on Plural Forms

In some plural patterns, the weak ending disappears and the iʿrāb signs become visible again. This depends on the specific plural form of each word.

| Singular | Plural |
|---|---|
| القَاضِي | القُضَاةُ |
| الفَتَىٰ | الفِتْيَةُ |

## Comparison: Ism Munqaṣ vs. Ism Maqṣūr

| Feature | Ism Munqaṣ (المنقوص) | Ism Maqṣūr (المقصور) |
|---|---|---|
| Ends with | ي preceded by kasrah | ى (alif maqṣūrah) |
| Iʿrāb in Rafʿ | ḍammah muqaddarah | ḍammah muqaddarah |
| Iʿrāb in Naṣb | fatḥah ẓāhirah (yāʾ remains) | fatḥah muqaddarah |
| Iʿrāb in Jarr | kasrah muqaddarah | kasrah muqaddarah |
| Reason | thiqal (phonetic heaviness) | taʿadhdhur (phonetic impossibility) |

| Feature | Ism Munqaṣ (المنقوص) | Ism Maqṣūr (المقصور) |
|---|---|---|
| Qurʾānic Example | قَاضٍ (Ṭāhā: 72) | الرُّجْعَىٰ (al-ʿAlaq: 8) |
| Yāʾ Deletion | Yes, if indefinite in rafʿ or jarr | Never |

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# I. Iʿrāb and Qurʾānic Sound Beauty

## Introduction

When we recite the Qurʾān, the iʿrāb endings — the final vowel sounds that show grammar — are sometimes not pronounced because of the rules of recitation (tajwīd).
This occurs in situation
s such as:

- **Waqf** (pausing),
- **Idghām** (merging sounds),
- **Isymām** (indicating a vowel by lip movement without sound).

Even though the sound may disappear, the grammatical meaning of the word does not change.

In grammar (nahwu), the iʿrāb is still considered to exist in meaning, even if it is not pronounced.

This demonstrates the harmony between:

- **Tajwīd** — how the Qurʾān is recited, and
- **Nahwu** — how the sentence is structured.

Sound and meaning work together in perfect balance in the language of the Qurʾān.

## Qurʾānic Example – Idghām

مِن رَّبِّهِمْ

(Surah al-Baqarah, 2:5)
**Explanation**

- مِنْ is a preposition.
- The nūn of **min** merges into the following letter **rāʾ**.
- As a result, the nūn sound is not pronounced during recitation.

However, in grammar:

- **min** remains a preposition.
- Its grammatical function does not change.

Tajwīd affects the sound, not the grammar.

## How Sound Changes but Iʿrāb Remains

| Tajwīd Rule | What Happens in Sound | What Happens in Grammar |
|---|---|---|
| Idghām | One sound merges into another. | The original iʿrāb still exists in meaning. |
| Isymām | A vowel is indicated by lip movement after stopping, without being voiced. | The grammatical value remains. |
| Waqf | The final vowel disappears when we pause. | The original iʿrāb still exists in the sentence. |

## Bridge to Section 10 – Tadabbur of Qurʾānic Language

After learning both the visible and hidden sides of iʿrāb, we now enter the stage of **tadabbur**.
At this stage, every:

- Verb (**fiʿl**),
- Noun (**ism**),
- Particle (**ḥarf**)

is seen as part of Allah's wise and beautiful message.

Here we realize:
Iʿrāb helps us understand how sound and meaning work together in the Qurʾān.

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## J. The Comprehensive Summary of Iʿrāb

### (The Core Structure of Arabic Sentences in the Qurʾān)

### 1. The Two Main Sentence Types

Iʿrāb is the system that connects word endings, sentence structure, and meaning in Arabic.

Most Arabic sentences are built upon one of two basic patterns:

| Sentence Type | Basic Structure | Example | Main Iʿrāb Sign |
|---|---|---|---|
| Nominal sentence (jumlah ismiyyah) | Mubtadaʾ + Khabar | اللَّهُ غَفُورٌ | Both usually marfūʿ |
| Verbal sentence (jumlah fiʿliyyah) | Verb + Doer (+ Object) | كَتَبَ الطَّالِبُ الدَّرْسَ | Doer = marfūʿ, Object = manṣūb |

Additional elements such as:

- adjectives (naʿt),
- emphasis (tawkīd),
- substitutes (badal),
- and the various types of objects (mafʿūlāt)

do not change the core structure.

They simply add more meaning and detail to the sentence.

### 2. The Main Iʿrāb States

| Case | Main Function | Vowel Sign | Example |
|---|---|---|---|
| Rafʿ (رَفْع) | Subject or predicate | Ḍammah (ـُ) | اللَّهُ أَكْبَرُ |
| Naṣb (نَصْب) | Object or related roles | Fatḥah (ـَ) | أَقِمِ الصَّلَاةَ |

| Case | Main Function | Vowel Sign | Example |
|---|---|---|---|
| Jarr (جَرّ) | After prepositions or as the second term of an iḍāfah construction | Kasrah (ـِ) | فِي الْمَسْجِدِ |
| Jazm (جَزْم) | Present verb after certain particles | Sukūn (ـْ) or letter drop | لَمْ يَقُولُوا |

Quick Tips

- If the ending changes, the word is **muʿrab** (its role depends on the sentence).
- If the ending stays the same, the word is **mabnī** (fixed form).
- In the Qurʾān, even a small vowel change can change the meaning.

## 3. A Simple Method to Analyse Iʿrāb

Follow these steps:

1. **Identify the sentence type**
    - Does the sentence revolve around a noun as its core? → Nominal sentence.
    - Does it revolve around a verb as its core? → Verbal sentence.
2. **Find the main parts**
    - Verb (fiʿl)
    - Doer (fāʿil)
    - Object (mafʿūl), if present
3. **Check the endings**
    - Doer → usually marfūʿ
    - Object → usually manṣūb
4. **Look for extra elements**
    - Adjective (naʿt)
    - State (ḥāl)
    - Prepositional phrase (jar–majrūr)
    - Adverbial phrase (ẓarf)
5. **Ask one key question**
    - Why does this word have this ending?

Every vowel ending must have a clear grammatical reason.

## 4. Common Mistakes and How to Avoid Them

| Mistake | Why It Happens | How to Avoid It |
|---|---|---|
| Thinking all sentences start with nouns | Many Qurʾānic sentences start with verbs | Check the first meaningful element of the sentence |
| Ignoring particles like inna, kāna, lam | These particles change the endings of words | Learn which particles affect iʿrāb |
| Mixing up subject and object | Word order can change in Arabic | Focus on endings: subject = marfūʿ, object = manṣūb |
| Memorising endings without understanding | Iʿrāb is about function, not memorisation | Always ask: "What is this word doing in the sentence?" |

## 5. Conclusion of the Iʿrāb Section

In this section, we moved through three stages:

1. **From theory to practice**
   From learning vowel endings to analysing Qurʾānic sentences.
2. **From simple to deeper structures**
   From basic sentences to more complex elements.
3. **From knowledge to reflection**
   From learning vowel endings to understanding how Qurʾānic sentences carry meaning.

Now that we have learned the foundations of iʿrāb, we move to the next stage: **Tadabbur al-Qurʾān**—where grammar is not only understood, but also reflected upon and lived.

At this stage, grammar becomes a tool for clearer understanding of the Qurʾān's message.

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# Section 10:

# From Grammar to Reflection

# Section 10

## From Grammar to Reflection

Section 10 marks the transition from learning Arabic grammar to reflecting on the guidance of the Qurʾān. After building the reader's understanding of words, forms, and sentence structures, this section shows how those tools can be used for tadabbur.

It explains the purpose of reflection, outlines simple practical steps, and reminds the reader of the limits of translation. It then introduces the right mindset, basic analytical tools, and the central messages that appear throughout the Qurʾān, such as guidance, commands, warnings, the Hereafter, and the patterns Allah has placed in life. The section ends by inviting the reader to begin the journey of tadabbur with sincerity, using whatever understanding they have, so that the Qurʾān becomes not only a text to understand, but a source of guidance in daily life.

---

## A. Objective of This Section

This section shows how the knowledge of **iʿrāb and Arabic grammar** helps us read and understand the Qurʾān more deeply.

The goal is not only to know grammar rules, but to:

- Feel the beauty of the Qurʾān,
- See its wisdom,
- And understand the purpose behind every structure.

### What Is Tadabbur?

The word **tadabbur (تَدَبُّر)** means to reflect deeply on the Qurʾān.

Its root word دَبَرَ **(dabara)** means *the back or the end of something* — in other words, to look beyond the surface.

So, tadabbur means:

- Reading with a thinking mind,
- And a heart that wants to understand Allah's message.

It is not just reading the words, but asking:

**"What is Allah teaching me here?"**

### The Difference Between Translation, Tafsīr, and Tadabbur

| Aspect | Translation | Tafsīr | Tadabbur |
|---|---|---|---|
| Main purpose | To give the basic meaning in another language | To explain the verse using knowledge and evidence | To reflect on the message and apply it to the heart |
| Focus | Literal meaning | Deeper explanation of language, context, and rulings | Personal reflection and spiritual effect |
| Who does | Anyone reading a | Qualified scholars | Every sincere believer |

| Aspect | Translation | Tafsīr | Tadabbur |
|---|---|---|---|
| it | translation | | |

**Key point:**
Tadabbur does not replace tafsīr. It **completes it** by bringing the meaning into the heart.

## Tadabbur: For Every Believer

Tadabbur is not only for scholars. It is an invitation from Allah to every believer.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

"Do they not reflect upon the Qurʾān?"
(Surah Muḥammad 47:24)

At the same time, Allah teaches us the proper attitude when reflecting:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ... مِنْهُ آيَاتٌ مُّحْكَمَاتٌ

"He is the One who revealed the Book to you. Some of its verses are clear and firm."

(Āl ʿImrān 3:7)

This means:

- Clear verses can be understood by anyone with sincerity.
- Difficult verses should be referred to those with knowledge.

Allah says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

"So ask the people of knowledge if you do not know."
(An-Naḥl 16:43)

**Simple principle:**

- Reflect on what is clear.
- Ask scholars about what is unclear.

A sincere heart that seeks guidance will always be guided by Allah.

## The Purpose of Tadabbur in This Section

This section aims to:

1. **See the beauty of the Qurʾān's language.**
   Notice how structure, rhythm, and word choice carry deep meaning.
2. **Strengthen faith**
   Recognise that the Qurʾān is truly the speech of Allah.
3. **Discover wisdom in the structure**
   See how grammar is not only a rule, but a tool that carries meaning and guidance.

**"All praise is for Allah, who revealed the Book to His servant and placed no crookedness in it."**
(Surah al-Kahf 18:1)

## Introductory Note

By now, you have learned:

- Types of words,
- Grammatical roles,
- Basic iʿrāb patterns.

Because of this, reading the Qurʾān with reflection will become easier and more natural.

Even if you are still learning, this section is designed to guide you step by step, so you can gradually taste the beauty of the Qurʾān. If you have not learned Arabic yet, a simple guide is available to help you reflect using just the translation. You may refer to the ***Beginner's Guide to Reflecting on Allah's Messages through the Language of the Qur'an: Let's Tadabbur,*** found in Appendix 4 for download.

## Summary Thought

Tadabbur is where **grammar meets the heart**.

- Through iʿrāb, we learn **how** the Qurʾān speaks.
- Through tadabbur, we learn **why** it speaks that way.

This is the next step of the journey:
From understanding the structure of the language, to feeling the light of its meaning — where knowledge turns into faith.

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## B. Practical Steps for Tadabbur

### Introduction

Tadabbur is not something that happens by accident. It is a **step-by-step process** of understanding the Qurʾān, using basic language knowledge, so that the heart can feel its meaning.

True tadabbur begins with:

1. **Understanding**, and
2. **Sincere reflection**.

It is not about giving personal opinions without knowledge. It is about reflecting **based on correct understanding**.

### Step 1 – Read with Awareness

**(قِرَاءَةٌ بِوَعْيٍ)**

Start by reading the Qurʾān calmly, with the awareness that every word comes from Allah and carries deep meaning.

Reading is not just about pronouncing the letters. It is about realising that these are the **words of Allah**.

**Practical tips:**

- Read slowly and clearly.
- Notice the structure of the verse:
    - Does it start with a verb?
    - Or does it start with a noun?
- Pay attention to the **waqf (pause signs)**, because they help show the meaning and structure.

### Step 2 – Understand the Structure and Iʿrāb

**(فَهْمُ التَّرْكِيبِ وَالإِعْرَابِ)**

Use your basic grammar knowledge to identify:

- The subject and predicate (mubtadaʾ & khabar)
- The verb and the doer (fiʿl & fāʿil)
- The object (mafʿūl), if there is one
- The role of each word in the sentence

The goal is not to do complicated analysis. It is simply to understand:

- Who is doing the action,
- What is being done,
- And to whom it is done.

When you understand the iʿrāb, the verse begins to feel more alive and meaningful.

## Step 3 – Reflect on the Meaning and Wisdom

**(تَدَبُّرُ الْمَعْنَى وَالْحِكْمَةِ)**

After understanding the structure, pause and reflect.

Ask yourself:

- Why did Allah choose this word?
- What effect does this word order create?
- What lesson is Allah teaching me here?

At this stage, the **heart joins the mind**. Grammar becomes reflection, and reflection becomes an act of worship.

## Step 4 – Relate It to Yourself

**(رَبْطُ الْمَعْنَى بِالنَّفْسِ)**

Now bring the meaning into your own life.
Ask:

- What does this verse mean for me today?
- What should I change after reading this?

The purpose of tadabbur is not only to understand the Qurʾān, but to **live its message**.

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ﴾

"Do they not reflect upon the Qurʾān?"
(Surah Muḥammad, 47:24)

## Summary: The Four Practical Steps of Tadabbur

| Step | Focus | Guiding Question |
|---|---|---|
| 1. Read with awareness | Realise these are Allah's words | What is Allah saying here? |
| 2. Understand the structure | See the role of each word | Who is doing what? |
| 3. Reflect on meaning | Think about the wisdom | Why was this form used? |
| 4. Relate it to yourself | Apply it to your life | What should I change? |

## Conclusion

Tadabbur is a journey:

- From the **tongue** that recites,
- To the **mind** that understands,
- To the **heart** that submits.

Grammar and iʿrāb are only the **tools**. The real goal is to let the words of Allah **change our hearts and lives**.

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## C. Limits of Translation

### Why Translation Cannot Fully Replace the Arabic Qurʾān

A translation can help us understand the Qurʾān, but it can never replace the beauty and precision of the original Arabic.

When the Qurʾān is translated, the **main meaning** can be conveyed. However, many subtle details are often lost, such as:

- The exact word choice,
- The grammatical structure,
- The rhythm and sound of the verse.

This is not to reduce the value of translations. Translators perform a noble and important service.

But we must remember:

> **The true and complete meaning remains in the original Arabic text revealed by Allah.**

When we realise this, we approach the Qurʾān with more humility and care. We use translation as a guide, but we return to the Arabic text when doing tadabbur.

### 1. General Introduction

The Qurʾān is the speech of Allah, revealed in perfect Arabic.
Every:

- Letter,
- Word pattern,
- And grammatical structure

carries layers of meaning that no translation can fully capture.

A translation may give the basic meaning, but it often loses:

- Subtle emphasis,

- Word relationships,
- The harmony between sound and meaning.

**Tadabbur insight:**
Translation informs the mind, but the Arabic text touches the heart.

## 2. What Is Often Lost in Translation

| Aspect | In the Original Arabic | In Translation |
|---|---|---|
| Iʿrāb and word patterns | Shows exact grammatical roles and fine shades of meaning | Mostly lost; only general meaning remains |
| Emphasis and rhetoric | Uses particles and structures to strengthen meaning | The strength and tone often disappear |
| Rhythm and sound | Verses flow with balance and harmony | The musical and emotional effect is reduced |

**:**
Translation gives understanding, but Arabic gives experience.

## 3. Example 1 – Subtle Difference in Word Forms

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

"Indeed, We have shown him the way — whether he is grateful or ungrateful."
(Surah al-Insān 76:3)

| Word | Form | Deeper Meaning |
|---|---|---|
| شَاكِرًا | Active form | Gratitude as an action a person chooses |
| كَفُورًا | Intensive form | Ingratitude as a fixed, hardened trait |

**What translation shows:**
"Grateful" vs "Ungrateful"

**What Arabic shows:**

- Gratitude is a simple act anyone can do.
- Ingratitude is a deeper, stubborn condition.

This gentle moral message is hard to see in translation.

## 4. Example 2 – Emphasis That Translation Cannot Show

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, We have sent down the Reminder, and We will surely preserve it."
(Surah al-Ḥijr 15:9)

| Element | Meaning in Arabic | In Translation |
|---|---|---|
| إِنَّا | Strong certainty | The strength becomes weaker |
| نَحْنُ | Direct emphasis on Allah | Emphasis is not felt clearly |
| لَحَافِظُونَ | Strong, lasting promise | Sounds like a simple statement |

In Arabic, this verse sounds like a **firm divine promise**. In translation, it feels more like ordinary information.

## 5. Example 3 – Rhythm in Surah ar-Raḥmān

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

"Then which of your Lord's favors will you deny?"
(Surah ar-Raḥmān)

| Feature in Arabic | Effect | In Translation |
|---|---|---|
| Repeated 31 times | Creates rhythm and emotional impact | May seem like simple repetition |
| Gradual themes | Moves from blessings to accountability | The progression is less clear |

In Arabic, each repetition deepens the message. In translation, this emotional rhythm is harder to feel.

## 6. The Wisdom Behind These Limits

- Translation delivers the message, but not the full beauty.
- It helps us understand, but cannot fully carry the emotional effect of the Arabic.
- Grammar, emphasis, and rhythm all play a role in shaping the heart.

When these are lost, some layers of reflection are also lost.

Learning Arabic, therefore, becomes an act of devotion. It allows us to hear the Qurʾān more directly, in the language chosen by Allah.

## 7. Reflection

Allah revealed the Qurʾān in Arabic so it could be understood, reflected upon, and lived.

Translation opens the door, but Arabic invites us inside.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

"Indeed, We have sent it down as an Arabic Qurʾān so that you may understand."
(Surah Yūsuf 12:2)

## 8. Conclusion

Translation is the beginning of tadabbur, not the end.

The Arabic Qurʾān connects us directly to:

- Its rhythm,
- Its tone,
- And its precise meanings.

Every letter carries a beauty and balance that no translation can fully reproduce. Studying Arabic is therefore a way to come closer to Allah — to hear His words in the language He chose.

## Final Reflection

True tadabbur is not only understanding the meaning of a verse, but also feeling the rhythm and beauty of the language in which Allah revealed it.

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## D. Key Elements of Tadabbur al-Qur'an

### Understanding the Subtlety of Allah's Words

لَا يَأْتِيهِ الْبَاطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

(Fuṣṣilat 41:42)

"Falsehood cannot approach it from before it or from behind it. It is a revelation from the All-Wise, the Praiseworthy."

Learning Arabic grammar helps us understand meanings.

Tadabbur helps us see the guidance of the Qurʾān more clearly, because every letter, word, and structure in it comes from Allah.

When we read the Qurʾān with reflection, we begin to realise that nothing in it is random. Every expression has a purpose, and every arrangement carries meaning. Tadabbur does not begin with complicated theories. It begins with a simple awareness:

- Every letter has meaning.
- Every word is chosen with wisdom.
- Every structure carries a message.
- Every verse brings guidance.

As we continue reading with this awareness, certain patterns become clearer:

- The careful choice of words.
- The arrangement of Allah's names.
- The use of specific and general expressions.
- The balance between belief and action.
- The use of emphasis to strengthen meaning.
- The repeated themes of guidance, commands, and warnings.
- Reminders about time, the Hereafter, and the laws Allah has placed in life.

These are not separate theories. They are natural elements found throughout the Qurʾān.

When we begin to notice them, our reading becomes more meaningful, and the guidance of the Qurʾān becomes clearer in our lives.

## The Purpose of the Next Sections

The following sections explain these elements step by step:

- First, the **mindset** needed for tadabbur.
- Then, the **analytical tools** for deeper reading.
- Finally, the **central messages** that appear throughout the Qurʾān.

The goal is simple:
to understand the words of the Qurʾān and live by its guidance.

---

## E. Foundational Mindset for Tadabbur

Tadabbur does not begin with techniques or analysis. It begins with a **heart that is ready to receive guidance**.

This mindset is built on a simple belief:

- Every word in the Qurʾān has a purpose.
- Every arrangement carries meaning.
- Every name of Allah is mentioned with wisdom.

Without this mindset, we only read the verses. But with it, every verse becomes a **doorway to guidance**.

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### I. No Word is Without Purpose

**The Perfection of Qurʾānic Structure**

#### 1. Introduction

Every verse in the Qurʾān is arranged perfectly. No word is random, and nothing is placed without wisdom.

If even a small change is made:

- The meaning may shift,
- The tone may change,
- Or the emphasis may weaken.

This shows the precision of the Qurʾān — a precision beyond human ability.

#### 2. Three Simple Principles

- Precise Meaning - Every word is chosen to give the most accurate meaning in its place.
- Beautiful Expression - The verses flow with a natural rhythm and harmony.

- Balanced Structure - The words support each other, creating a complete and balanced message.

## 3. Simple Examples of Qurʾānic Structure

**Observing How Meaning Is Built**

The Qurʾān does not place words randomly. Every arrangement carries meaning. When we observe the structure carefully, we begin to see layers of wisdom.

Table of Examples

| Verse | Meaning | Key Insight |
|---|---|---|
| لَا إِلٰهَ إِلَّا اللَّهُ | There is no god except Allah | First, all false gods are denied. Then the true God is affirmed. Tawḥīd begins by clearing the heart before filling it.<br><br>This structure is called **negation and exception (نفي واستثناء)** — a powerful Arabic form that creates exclusivity (ḥaṣr). |
| الرَّحْمَٰنِ الرَّحِيمِ | The Most Merciful, the Most Compassionate | The verse moves from vast, universal mercy (الرَّحْمَٰن) to continuous, specific mercy (الرَّحِيم).<br>The order deepens our understanding.<br><br>The order reflects a movement from vast, all-encompassing mercy to continuous, relational mercy — a subtle structural progression in meaning. |

| Verse | Meaning | Key Insight |
|---|---|---|
| | | |
| خَلَقَ الْإِنسَانَ مِنْ عَجَلٍ | Man was created with haste | The phrase "مِنْ عَجَلٍ" comes at the end for emphasis, highlighting a human weakness in a striking way. |
| وَمَا أَدْرَاكَ مَا الْقَارِعَةُ | What will make you know what the Striking Calamity is? | The repetition builds suspense and intensity, preparing the heart for something عظِيم (tremendous).<br><br>This repetition is part of Qurʾānic rhetorical emphasis (balāghah), increasing psychological intensity before revealing the reality. |

**What These Examples Teach Us**
From these verses, we learn that:

- Word order is meaningful.
- Repetition is purposeful.
- Placement creates emphasis.
- Structure shapes understanding.

The Qurʾān teaches not only through vocabulary, but through arrangement.

**Reflective Pause**
If the order were changed, the strength of meaning would weaken. The message might still exist — but its force, clarity, and emotional impact would diminish.

This shows us something important:
The beauty of the Qurʾān is not only in what it says, but in *how* it says it.
And this is where tadabbur begins — by noticing.

## 4. Additional Examples

In the earlier chapters, we studied particles and their functions:

- وَ for connection
- فَ for consequence
- ثُمَّ for sequence with delay
- لَا for negation

Now we apply that knowledge to the Qurʾān.
This is where grammar moves from theory to tadabbur.

### A. A Small Particle Like "و" Changes Meaning

وَاللَّهُ غَفُورٌ رَّحِيمٌ

The wāw here connects the sentence to what comes before it.
It keeps the flow of meaning smooth.
If it is removed, the transition becomes abrupt.
A single letter maintains continuity.

Table: Comparison of Key Particles in the Qurʾān
Each particle has a specific role. They are not interchangeable.

| No. | Verse | Particle | Function | Effect | If Replaced |
|---|---|---|---|---|---|
| 1 | وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (2:43) | وَ | Wāw al-ʿaṭf | Joins two commands without implying order. | If changed to فَ → suggests sequence, not pairing. |
| 2 | وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ | وَ | Wāw al-isti'nāf | Moves from command to reassurance | If changed to فَ → makes it sound like consequence. |

| No. | Verse | Particle | Function | Effect | If Replaced |
|---|---|---|---|---|---|
| | (2:199) | | | smoothly. | |
| 3 | وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (4:23) | وَ | Wāw al-isti'nāf | Begins a new clause while softening legal rulings. | Without وَ → tone becomes sharper. |
| 4 | فَسَيَكْفِيكَهُمُ اللَّهُ (2:137) | فَ | Fa of response | Shows direct consequence after rejection. | If replaced with وَ → cause-and-effect disappears. |
| 5 | ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (39:7) | ثُمَّ | Sequence with delay | Indicates passage of time before return. | If replaced with فَ → implies immediacy. |
| 6 | لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ (21:103) | لَا | Verbal negation | Clear, independent denial of fear. | If replaced with وَلَا → becomes connected to previous clause. |

What This Shows
The particles:

- Control relationship
- Control timing
- Control tone
- Control emphasis

They are small, but they guide meaning.
Changing one particle changes:

- Structure
- Flow
- Emotional impact

Grammar here is not technical decoration.
It shapes understanding.

**B. The Strength of فَ in 2:137**

فَسَيَكْفِيكَهُمُ اللَّهُ

The فَ connects this promise to what came before.

It signals consequence.
It gives immediacy.
If removed:

- The connection weakens.
- The reassurance becomes less forceful.

The promise remains true — but its structural strength is reduced.

**C. Sound as Meaning**

وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ

Notice the ending:

- ضُحَىٰ
- سَجَىٰ

The sound pattern creates balance. The calmness of the night is reflected in the softness of the word *sajā*. This rhythmic harmony is part of Qurʾānic sajʿ (balanced sound patterning), where sound reinforces meaning.

If replaced with different wording, the rhythm would break. Sound supports meaning.

**Conclusion**

Earlier, we studied particles as rules.
Here, we see them as meaning.

- وَ joins.

- فَ causes.
- ثُمَّ delays.
- لَا denies.

Each one shapes the verse.
This is where grammar becomes tadabbur.

## 5. Example of Word Order

Original verse:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"You alone we worship, and You alone we ask for help."

If rearranged:

نَعْبُدُ إِيَّاكَ وَنَسْتَعِينُ إِيَّاكَ

"We worship You and seek help from You."

The second sentence is still correct Arabic, but it loses the strong emphasis on **"You alone."**

In Arabic, placing the object before the verb (تقديم المفعول به) creates exclusivity and emphasis — meaning "You alone."

This shows how word order carries meaning.

## 6. Example of Choosing Allah's Names

In one verse, Allah says:

سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا

"The Most Merciful will place love for them."

Here Allah uses the name الرَّحْمَٰن (The Most Merciful).

Why?

Because the verse is about **love and tenderness**.

If the name **Allah** were used instead, the meaning would still be correct, but the gentle emotional tone would be weaker.

## 7. Tadabbur Conclusion

The beauty of the Qurʾān lies in both:

- Its meaning, and
- Its structure.

This includes:

- Word placement,
- Sentence structure,
- Small particles,
- Rhythm and sound,
- Emphasis on tawḥīd.

Even small changes can affect the balance of the verse.

This is why the Qurʾān cannot be imitated. It is not just a text — it is a perfectly arranged divine speech.

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## II. Precision in Word Choice

The Qurʾān's Perfect Selection of Words

### 1. Introduction

The Qurʾānic language never chooses words at random.

Every letter, pattern (wazan), and form carries deliberate meaning — from the gentleness of mercy to the firmness of warning.

Through tadabbur of word forms, we discover why two words that appear similar can produce very different spiritual effects.

This precision is part of the Qurʾān's linguistic miracle: a harmony between sound, structure, and meaning.

### 2. Key Concept: Patterns (Wazan) and Shades of Meaning

In Arabic morphology, a change in pattern (wazan) changes degree, frequency, or intensity.

| Form Type | Function | Example & Nuance |
|---|---|---|
| **Ism Fāʿil (اسم فاعل)** | Denotes the doer or one possessing a quality in a basic sense | شَاكِر — "one who is thankful"; expresses sincere and natural gratitude |
| **Ism Mubālaghah (اسم مبالغة)** | Indicates intensity, repetition, or exaggeration of a quality | كَفُور — "extremely ungrateful"; implies persistent and deliberate rejection |

**Tadabbur Insight**

A small shift in pattern transforms the depth of meaning.
In the Qurʾān:

- Good is often expressed in lighter, accessible forms.

- Evil appears in intensified patterns, suggesting persistence and resistance.

Form reflects moral weight.

## 3. Example from Surah Al-Insān (76:3)

From the Quran:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“Indeed, We have shown him the way — whether he be grateful or ungrateful.”

| Word | Grammatical Form | Tadabbur Reflection |
|---|---|---|
| شَاكِرًا | Ism Fāʿil | Gratitude that is sincere and attainable. |
| كَفُورًا | Ism Mubālaghah | Ingratitude that is intense and deliberate — a pattern of rejection. |

**Divine Wisdom**

The lighter form is used for good. The heavier, intensified form is used for evil. This suggests:

- The path of gratitude is natural and open.
- Persistent ingratitude requires resistance against guidance.

## 4. Other Examples of Precise Word Choice in the Qurʾān

| Word | Form Type | Nuanced Meaning | Example Verse |
|---|---|---|---|
| غَفُورٌ | Ism Mubālaghah | Constant, abundant forgiveness | وَهُوَ غَفُورٌ رَّحِيمٌ (2:173) |
| عَفُوٌّ | Ism Mubālaghah | Complete erasure of sin — no trace remains | وَكَانَ اللَّهُ عَفُوًّا غَفُورًا (4:43) |
| شَكُورٌ | Ism Mubālaghah | Deep appreciation — Allah rewards even small deeds | وَكَانَ اللَّهُ شَكُورًا |

| Word | Form Type | Nuanced Meaning | Example Verse |
|---|---|---|---|
| | | | عَلِيمًا (4:147) |

**Additional Examples of Wazan and Meaning**
A change in pattern does not merely change sound — it changes degree, frequency, and intensity.

### A. From غافر to غفور to غفّار

All three come from the same root: غ ف ر (to forgive).

But their patterns differ.

| Word | Pattern Type | Meaning Shade | Tadabbur Insight |
|---|---|---|---|
| غَافِر | Ism Fāʿil | One who forgives | Basic description of the act of forgiving |
| غَفُور | Ism Mubālaghah | Frequently forgiving | Abundant and repeated forgiveness |
| غَفَّار | Ism Mubālaghah (stronger form) | Intensely and continuously forgiving | Forgiveness that is vast, recurring, and overwhelming |

The progression shows increasing intensity.

- غافر describes the doer.
- غفور emphasizes frequency.
- غفّار intensifies repetition and abundance.

The Qurʾān chooses among them depending on context.
Forgiveness is not described in one fixed way — its depth is expressed through form.

**B. From ظالم to ظلوم to ظلاّم**

All from the root ظ ل م (to wrong, to oppress).

| Word | Pattern Type | Meaning Shade | Tadabbur Insight |
|---|---|---|---|
| ظَالِم | Ism Fāʿil | One who commits injustice | Basic act of wrongdoing |
| ظَلُوم | Ism Mubālaghah | Extremely unjust | Persistent or severe injustice |
| ظَلَّام | Intensive form | Intensely oppressive | Continuous, excessive wrongdoing |

Notice the contrast:
When speaking about human weakness, the Qurʾān sometimes uses intensified forms such as:

إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(33:72)
The intensified pattern reflects the seriousness of moral failure. The wazan itself carries weight.

**Tadabbur Observation**
In both sets:

- Form reflects intensity.
- Intensity reflects moral condition.
- Moral condition shapes spiritual consequence.

The Qurʾān does not merely state that someone forgives or wrongs.
It chooses a form that shows:

- How often
- How intensely
- How persistently

The wazan is part of the message.

In all these cases, intensified forms express abundance and generosity.
The pattern reinforces the emotional meaning.

## 5. Subtle Distinction: سَمِعَ and ٱسْتَمَعَ

Both verbs share the same root (س م ع). But their patterns differ — and so does their depth.

| Word | Pattern | Nuance | Example |
|---|---|---|---|
| سَمِعَ | Simple form (Faʿila) | To hear | سَمِعْنَا وَأَطَعْنَا (2:285) |
| ٱسْتَمَعَ | Form X (Istafʿala) | To listen attentively and intentionally | يَسْتَمِعُونَ الْقُرْآنَ (46:29) |

In 46:29, the jinn are described as listening attentively.
In 2:285, the believers declare hearing that leads to obedience.
The progression is meaningful.

## 6. The Spiritual Sequence

| Stage | Meaning | Outcome |
|---|---|---|
| ٱسْتَمَعَ | Listening with intention and openness | Opens the door to guidance |
| سَمِعْنَا وَأَطَعْنَا | Hearing that results in obedience | Faith expressed through action |

The Qurʾānic order mirrors the journey of the soul:
Listening with attention → Hearing with submission → Acting with obedience

Hearing in the Qurʾān is never passive.
It is a moral response.

## 7. Summary Insight

Every word in the Qurʾān is precisely chosen.
Not only for grammar or rhythm, but for the moral and emotional effect it produces.

Through its vocabulary:

- The intellect is addressed.
- The heart is moved.

Goodness is presented in accessible forms. Evil appears in heavier patterns, reflecting resistance. Thus:

> Tadabbur al-lughah becomes a mirror of tadabbur al-qalb. When we understand why a word was chosen, the verse opens at a deeper level.

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## III. The Order of Allah's Attributes

**The Wisdom in the Arrangement of Allah's Names**

### 1. Introduction

One of the subtle beauties of the Quran is the way Allah's Names appear in pairs. These Names are not placed randomly. Their sequence carries meaning.

Through tadabbur, we begin to notice how Allah introduces Himself:

- Sometimes through mercy,
- Sometimes through power,
- Sometimes through knowledge,
- Sometimes through wisdom.

The order of the Names reflects **semantic progression (تدرّج معنوي)** — meaning unfolds step by step. This deepens our understanding of tawḥīd in a balanced way.

### 2. The Wisdom Behind the Order of Allah's Names

The order explain **why certain Names of Allah appear together in a specific order in the Qur'an**. The order is not random — it carries meaning.

**1. A Simple Principle**

When two of Allah's Names appear together, their **order reflects wisdom**.
Usually:

- **The first Name prepares the meaning**
- **The second Name completes it**

Example

ٱلْعَزِيزُ ٱلْحَكِيمُ

*Al-ʿAzīz (The Mighty), Al-Ḥakīm (The Wise)*

- **Al-ʿAzīz** shows power and authority.
- **Al-Ḥakīm** completes the meaning — His power is not random, but wise.

If the order were reversed, the emphasis would feel different.

So the order teaches something subtle.

**2. Principle of Cause and Effect**
The cause appears before the result.
This means:

- The Name that explains the **reason** comes first.
- The Name that shows the **outcome** comes second.

Example

ٱلتَّوَّابُ ٱلرَّحِيمُ

*At-Tawwāb (The One who accepts repentance), Ar-Raḥīm (The Merciful)*

- Acceptance of repentance is the **cause**.
- Mercy is the **result** that follows.

Another example:

ٱلْغَفُورُ ٱلرَّحِيمُ

*Al-Ghafūr (The Forgiving), Ar-Raḥīm (The Merciful)*

- Forgiveness removes sin (cause).
- Mercy brings ongoing care (result).

**3. Principle of Hierarchy**
The more foundational attribute appears first.
Some attributes are **more fundamental**, and others build upon them.
Example

ٱلْعَلِيمُ ٱلْحَكِيمُ

*Al-ʿAlīm (The All-Knowing), Al-Ḥakīm (The Wise)*

- Knowledge is foundational.
- Wisdom builds upon knowledge.

You cannot have perfect wisdom without perfect knowledge.
So knowledge comes first.

**4. Principle of Balance**
Names are paired to show perfection without imbalance.
Allah's attributes are never one-sided.

For example:

- Power without wisdom could imply oppression.
- Mercy without justice could imply disorder.
- Knowledge without mercy could imply harshness.

So the Qur'an pairs Names to show **perfect harmony**.

Example

ٱلْعَزِيزُ ٱلرَّحِيمُ

*Al-ʿAzīz (The Mighty), Ar-Raḥīm (The Merciful)*

- Absolute power
- Perfect mercy

Strength is balanced with compassion.

**Why This Matters in Tadabbur**

When reading the Qur'an, ask:

- Why this Name first?
- Why this Name second?
- What meaning is being prepared?
- What meaning is being completed?

This transforms reading into reflection.

The order itself becomes part of the message.

## 3. Clear Examples of Divine Pairings

| Names in the Qurʾān | Meaning | Tadabbur Insight |
|---|---|---|
| ٱلْغَفُورُ ٱلرَّحِيمُ | The All-Forgiving, The Most Merciful | Forgiveness removes the barrier of sin; mercy follows. |
| ٱلْعَلِيمُ ٱلْحَكِيمُ | The All-Knowing, The All-Wise | True wisdom flows from complete knowledge. |
| ٱلْعَزِيزُ ٱلْحَكِيمُ | The Almighty, The All-Wise | Divine power is always governed by wisdom. |
| ٱلْحَيُّ ٱلْقَيُّومُ | The Ever-Living, The Self- | Perfect life is the foundation of |

| Names in the Qurʾān | Meaning | Tadabbur Insight |
|---|---|---|
| | Sustaining | sustaining all existence. |
| ٱلسَّمِيعُ ٱلْبَصِيرُ | The All-Hearing, The All-Seeing | Allah knows both the hidden (heard) and the visible (seen). |
| ٱلتَّوَّابُ ٱلرَّحِيمُ | The Accepter of Repentance, The Most Merciful | Acceptance of repentance precedes the full outpouring of mercy. |

These pairings show balance.
Allah's power is not separate from His wisdom.
His mercy is not separate from His justice.
His knowledge is not separate from His judgment.

## 4. Focused Tadabbur Examples

**Example 1**
From the Quran 85:14:
وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ

"The All-Forgiving, The Most Loving."
Forgiveness comes before love.

Reflection:

- Sin blocks closeness.
- When forgiveness removes the stain, love becomes possible.

Forgiveness prepares the ground.
Love completes it.

**Example 2**
From the Quran 34:2:
إِنَّهُۥ غَفُورٌ رَّحِيمٌ

Again, forgiveness precedes mercy.

Reflection:

- Forgiveness removes the obstacle.
- Mercy then flows freely.

The order teaches that purification comes before compassion is fully experienced.

## 5. Key Reflections on the Order of Allah's Names

1. **Every pairing has meaning.**
   Allah's Names are never arranged randomly.
2. **The sequence reveals divine perfection.**
   Each combination teaches balance.
3. **The order corrects human misunderstanding.**
   Humans may have:
   - Power without mercy,
   - Knowledge without wisdom,
   - Strength without compassion.

   But Allah combines all attributes perfectly.
4. **The Names educate the heart.**
   We learn:
   - Knowledge before wisdom,
   - Forgiveness before love,
   - Life before sustaining power.

## 6. Final Reflection

Allah does not merely mention His Names — He arranges them with wisdom.
Each pairing:

- Teaches a lesson,
- Shapes understanding,
- Draws the heart closer to Him.

The Qurʾān teaches us who Allah is not only through statements, but through the careful architecture of His Names.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

Glory be to Allah and all praise is His — the One whose Names and Attributes are perfect in harmony and wisdom.

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## F. Analytical Reading Tools

**This section gathers simple tools to use when opening the Muṣḥaf.**
It answers one basic question:
**“What should I pay attention to when reading the Qurʾān?”**

These tools help us notice how meaning is shaped by:

- Specific and general wording,
- Different types of verses,
- Word choices,
- And forms of emphasis.

With these tools, reading the Qurʾān becomes more aware and meaningful.

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### IV. Specific and General Expressions

**Maʿrifah and Nakirah (المعرفة والنكرة)**

#### 1. Introduction

One of the special features of Arabic is that meaning can shift simply by changing the form of a word.

In the Quran, the use of:

- Maʿrifah (definite form), and
- Nakirah (indefinite form)

is never random.

Sometimes it indicates something specific and established. Sometimes it opens the meaning in a broader or more general way.

In this section, we move from grammar to tadabbur.

## 2. Basic Definitions

| Term | Grammatical Meaning | Simple Tadabbur Insight |
|---|---|---|
| **Maʿrifah** | A definite noun (often with ال) | Something specific, known, or established |
| **Nakirah** | An indefinite noun (without ال) | Something general, open, or not restricted |

In Arabic rhetoric, definiteness often conveys specificity and restriction, while indefiniteness may convey generality (taʿmīm), magnification (taʿẓīm), or openness. This small difference in form can shape how we understand a verse.

## 3. Main Example

From the Quran 94:6:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

“Indeed, with hardship comes ease.”

| Word | Form | Basic Meaning |
|---|---|---|
| الْعُسْرِ | Definite (maʿrifah) | A specific hardship |
| يُسْرًا | Indefinite (nakirah) | A general or open ease |

Linguistic Observation

- The hardship is mentioned in a definite form.
- The ease is mentioned in an indefinite form.

The structure is intentional.

Some scholars also note that "الْعُسْرِ" appears in definite form in both verses (94:5–6), referring to the same hardship, while "يُسْرًا" appears indefinite each time — suggesting multiple forms of ease for one hardship.

## 4. Tadabbur Dimension: Reality and Hope

Why is hardship definite and ease indefinite?

### 1. Hardship Is Real and Specific

The definite form (الْعُسْرِ) acknowledges a real and known struggle. Hardship is not denied or minimized. It is recognized clearly.

### 2. Ease Is Open and Varied

The indefinite form (يُسْرًا) does not restrict ease to one type.

Ease may come:

- Through relief,
- Through strength,
- Through guidance,
- Through inner peace.

The form allows breadth.

### 3. The Balance in the Verse

Hardship is identified.
Ease is opened.

The grammar reflects both realism and hope.

## 5. Additional Qurʾānic Examples

| Word | Form | Basic Insight |
|---|---|---|
| الْمُؤْمِنُونَ | Definite | A known and established group of believers |
| مُؤْمِنٌ | Indefinite | Any person who possesses faith |
| الْمُتَّقُونَ | Definite | Those firmly grounded in taqwā |
| مُتَّقٍ | Indefinite | A person striving toward taqwā |
| الْكَافِرُونَ | Definite | Those established in disbelief |
| كَافِرًا | Indefinite | An act or instance of disbelief |

**Tadabbur Insight**
The definite form often describes a settled state.
The indefinite form may describe:

- An individual case,
- A developing condition,
- Or an open possibility.

Form guides perception.

## 6. Inclusive Language in the Qurʾān

In Qurʾānic Arabic, the masculine plural often includes both men and women unless context restricts it.

For example:
يَا أَيُّهَا الَّذِينَ آمَنُوا
“O you who believe.”
This address includes all believers.
Similarly, when Allah addresses the Prophet ﷺ directly, the guidance often extends to the ummah unless context limits it.

This shows how Arabic form carries inclusive meaning.

## 7. A Simple Tadabbur Principle

When reading a verse, pause and ask:

- Is the word definite?
- Or indefinite?

Then ask:

- Is Allah speaking about something established?
- Or something open and general?

This small grammatical observation can open deeper reflection.

## 8. Final Reflection

The Qurʾān does not only communicate through vocabulary.
It shapes meaning through form.

A shift:

- From definite to indefinite,
- From specific to general,

can carry theological and emotional depth.

Grammar shapes perception.
Perception shapes reflection.
Reflection shapes the heart.

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## V. Sentences of Essence and Action

(الجملة الاسمية والجملة الفعلية)

### 1. Introduction

In Arabic, the type of sentence affects meaning and tone. There are two main types:

1. **Nominal sentence (Jumlah Ismiyyah)**
   Begins with a noun (ism).
2. **Verbal sentence (Jumlah Fiʿliyyah)**
   Begins with a verb (fiʿl).

This distinction is not only grammatical. It shapes how the Quran:

- Establishes truth,
- Describes action,
- Builds faith,
- And calls to movement.

### 2. Basic Comparison

| Sentence Type | How It Begins | Core Meaning |
|---|---|---|
| **Nominal (Ismiyyah)** | With a noun | A state, quality, or established truth |
| **Verbal (Fiʿliyyah)** | With a verb | An action, event, or occurrence in time |

A nominal sentence often feels stable.
A verbal sentence often feels dynamic.
In Arabic rhetoric, the nominal sentence often conveys **continuity and stability (ثبوت واستمرار)**, while the verbal sentence conveys **occurrence and renewal (حدوث وتجدد)**.

### 3. Qurʾānic Examples

**A. Nominal Sentences — Established Truths**
From the Quran:
اللَّهُ غَفُورٌ رَّحِيمٌ
(2:173)
“Allah is Most Forgiving, Most Merciful.”
This describes who Allah is — not a temporary act.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(16:77)
“Indeed, Allah has power over all things.”
A permanent reality.
These sentences build conviction.

**B. Verbal Sentences — Actions and Events**
خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ
(14:32)
“Allah created the heavens and the earth.”
A specific act.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ
(2:269)
“He gives wisdom to whom He wills.”
An ongoing action.
These sentences show movement.

## 4. A Clear Tadabbur Distinction

| Form | What It Teaches |
|---|---|
| Nominal (Ismiyyah) | What is true |
| Verbal (Fiʿliyyah) | What is done |

The Qurʾān alternates between the two.

Why?
Because faith requires both:

- Stability in belief,
- Movement in action.

## 5. Deepening the Reflection

Compare:

اللَّهُ غَفُورٌ رَّحِيمٌ

→ Describes Allah's constant attribute. (Nominal sentence)

فَغَفَرَ لَهُ

(28:16)
→ Describes a specific act of forgiveness. (Verbal sentence)

One tells us who Allah is.
The other tells us what He did.

The first builds trust.
The second builds gratitude.

## 6. Structural Harmony in the Qurʾān

Sometimes both forms appear within the same passage. For example, in Quran 57:20–21:
Verse 20 establishes a reality:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ

"Know that worldly life is play and amusement."
A truth about life.

Then Verse 21 commands action:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

"Race toward forgiveness from your Lord."

First truth.
Then movement.
The structure itself guides the heart.

Another example appears in 24:35:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

(Nominal — establishes a divine reality.)

Within the same verse:

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

(Verbal — describes the action of guiding.)
Truth is established.
Guidance is enacted.

## 7. Practical Tadabbur Questions

When reading:
If it is a nominal sentence, ask:

- What permanent truth is being established?
- What belief is being strengthened?

If it is a verbal sentence, ask:

- What action is being described?
- What response is expected from me?

This is how language becomes reflection.

## 8. Final Insight

The Qurʾān uses two complementary modes:

- Language of essence (Ismiyyah) — grounding faith.
- Language of action (Fiʿliyyah) — guiding behavior.

Faith is established through Ismiyyah.
Faith is lived through Fiʿliyyah.
The Qurʾān builds both.

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## VI. Layers of Meaning within a Single Word

**The Depth of Qurʾānic Vocabulary**

### 1. Introduction

One of the beauties of the Quran is that a single word can carry many meanings. Sometimes:

- Allah uses one word to include several ideas.

At other times:

- He uses two or more words to show each meaning more clearly.

Both methods are chosen with wisdom.

### 2. A Simple Principle

| Form of Expression | What It Shows |
|---|---|
| One word with broad meaning | A complete and general concept |
| Several words with related meanings | Clear details and specific lessons |

In Arabic balāghah, gathering meanings into one word reflects **semantic breadth (سعة الدلالة)**, while separating them reflects **analytical precision (تفصيل المعنى)**.

### 3. Example 1 – The Word Taqwā (ٱلتَّقْوَى)

Root meaning: to protect or guard oneself.
Taqwā includes:

- Fear of Allah,
- Awareness of Him,
- Protection from sin.

These dimensions are not separate realities, but interconnected layers within the same word.

When used as one word

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

“The most honored of you in the sight of Allah is the most God-conscious.”
(49:13)

Here, taqwā gathers all aspects of piety into one comprehensive quality.

When meanings are separated

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

“Be mindful of Allah and obey me.”
(26:108)

Here:

- Taqwā refers to inner awareness,
- Obedience refers to outward action.

Simple lesson:
True piety begins in the heart and appears in actions.

## 4. Example 2 – The Word Īmān (Faith)

Used as one word

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Successful indeed are the believers.”
(23:1)

Here, “believers” includes:

- Faith in the heart,
- Acceptance,
- Obedience.

When separated

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا

“Whoever believes in Allah and does righteous deeds.”
(2:62)
Here:

- Faith and action are mentioned separately,
- To show that both are important.

When meanings are combined, the Qurʾān assumes maturity of understanding. When separated, it provides instruction and clarification.

## 5. Example 3 – Knowledge and Wisdom

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

“He teaches them the Book and wisdom.”
(2:129)

Here, two related ideas are separated:

- The Book: revealed knowledge,
- Wisdom: the correct use of that knowledge.

This shows:

- Knowledge is important,
- But wisdom is also needed.

## 6. Example 4 – Faḥshāʾ and Sūʾ

- Faḥshāʾ: open immorality.
- Sūʾ: general wrongdoing.

Used together

وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ

(16:90)
Several terms are mentioned to show different types of wrongdoing.

Used alone

وَاللَّهُ لَا يُحِبُّ الْفَحْشَاء

(7:28)

One word can represent clear moral corruption in general.

## 7. Example 5 – Dhunūb and Sayyiʾāt

- Dhunūb: sins that carry consequence.
- Sayyiʾāt: wrong actions more generally.

Distinction in meaning

إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ

(4:31)

A distinction is made between major sins and lesser wrongs.

General use

وَيَعْفُوا عَنِ السَّيِّئَاتِ

(42:25)

The general word can include all misdeeds when used alone.

## 8. A Simple Tadabbur Principle

When reading the Qurʾān, notice:

- Is one word carrying a broad meaning?
- Or are several words used to show details?

Ask:

- Is Allah giving a general concept?
- Or explaining it step by step?

## 9. Final Reflection

The Qurʾān uses words with great precision.

When meanings are gathered, it shows breadth.
When meanings are separated, it shows precision.

Both reveal the depth of divine speech.
By noticing these layers, grammar becomes awareness — and awareness becomes tadabbur.

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## VII. Emphasis in Qurʾānic Expression

**How the Qurʾān Strengthens Meaning**

### 1. Introduction

In Arabic grammar, *tawkīd* (التوكيد) means emphasis or reinforcement. It is created through specific particles and sentence structures that strengthen a statement.
In Arabic rhetoric, emphasis may occur through:

- Particles (ḥurūf),
- Sentence structure,
- Repetition,
- Or reinforced verb forms,

Each layer increasing the degree of certainty.

In the Qurʾān, Allah uses these grammatical tools to:

- Remove doubt,
- Strengthen promises and warnings,
- Confirm important truths,
- And comfort the hearts of believers.

These forms of emphasis make the message clearer and more powerful.

### 2. Common Types of Emphasis in the Qurʾān

| Form of Emphasis | Example | Simple Function |
|---|---|---|
| إِنَّ (inna) | إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ | Shows strong certainty |
| Lam of emphasis (لَ) | لَيُجْزِيَنَّهُمْ | Strengthens a promise or warning |
| Nun of emphasis (نَّ) | لَيُبْعَثَنَّ | Shows strong inevitability |
| Repetition | كَلَّا سَوْفَ تَعْلَمُونَ | Increases emotional impact |

| Form of Emphasis | Example | Simple Function |
|---|---|---|
| Separate pronoun | إِنَّا نَحْنُ نَزَّلْنَا | Highlights the doer clearly |

## 3. Example 1 – The Preservation of the Qurʾān

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, We sent down the Reminder, and We will surely preserve it.”
(15:9)
This verse contains several layers of emphasis:

| Element | Function |
|---|---|
| إِنَّا | Strong certainty |
| نَحْنُ | Clear emphasis on “We” |
| لَحَافِظُونَ | Strong, lasting promise |

The second clause is a nominal sentence (*jumlah ismiyyah*), which conveys continuity.
Preservation is not temporary — it is ongoing and permanent.

Simple insight:
The verse gives a very strong assurance that the Qurʾān is protected by Allah.

## 4. Example 2 – Repeated Warning

كَلَّا سَوْفَ تَعْلَمُونَ

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

“No! You will soon know. Again, no! You will soon know.”
(102:3–4)

| Element | Function |
|---|---|
| كَلَّا | Strong rejection of false thinking |
| Repetition | Increases the warning |

Simple insight:
The repetition makes the warning more serious and memorable.

## 5. Example 3 – The Reality of Human Loss

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ

“Indeed, man is surely in loss.”
(103:2)

| Element | Function |
|---|---|
| إِنَّ | Strong certainty |
| لَفِي | Extra emphasis on the state of loss |

The combination of إِنَّ and the lam (لَ) forms double emphasis (*tawkīd muzdawaj*), intensifying the certainty of the statement.

Simple insight:
The verse strongly confirms that human loss is a real and serious condition.

## 6. A Simple Tadabbur Principle

When reading a verse, look for signs of emphasis, such as:

- إِنَّ
- لَ
- Repetition
- Strong verb forms

Ask:

- Why is this meaning being strengthened?
- Is it a promise, a warning, or a truth?

## 7. Final Reflection

Emphasis in the Qurʾān is not random.
Allah strengthens certain statements because they are:

- Important truths,
- Serious warnings,
- Or comforting promises.

Emphasis increases certainty.
Certainty strengthens faith.
Faith steadies the heart.

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## G. The Central Message of the Qur'an

After learning the basic tools of the language, the reader now reaches the heart of tadabbur — the main messages that appear again and again throughout the Qur'an.

In many different ways, the Qur'an teaches the human soul about:

- guidance,
- commands and prohibitions,
- promises and warnings,
- the reality of time and the Hereafter,
- and the natural laws Allah has placed in life (sunnatullah).

Through these repeated themes, the reader begins to see that tadabbur is not only about understanding the words of the verses.

Its true purpose is:

- to soften the heart,
- to shape good character,
- and to guide one's life according to the light of the Qur'an.

Tadabbur turns knowledge into transformation, and understanding into living guidance.

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## VIII. The Source of Guidance

Between the Giver and the Receiver

### 1. Introduction

In Arabic, guidance (الهداية) appears through verbs and structure.

The language itself distinguishes between:

- The **giver** of guidance (the doer of the verb),
- And the **receiver** of guidance (the one affected by it).

The Qurʾān repeatedly uses this structure to show that guidance originates from Allah and is received by human beings.

## 2. Analytical View of Guidance in Sūrah al-Fātiḥah

From the Quran 1:7:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

| Form | Qurʾānic Example | Meaning | Tadabbur Function |
|---|---|---|---|
| **Giver (Fiʿl – Verb with clear Fāʿil)** | أَنْعَمْتَ | Allah is the one who bestows favor and guidance. | Shows that guidance begins with Allah as the active giver. |
| **Receiver (Prepositional phrase – ʿAlayhim)** | عَلَيْهِمْ | Humans receive the bestowed favor. | Highlights that people receive guidance; they do not create it. |

The grammar shows direction:
Allah → gives
Humans → receive
The path of guidance is described as something granted.

## 3. Analytical View from Another Verse

From the Quran 28:56:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ

| Form | Qurʾānic Example | Meaning | Tadabbur Function |
|---|---|---|---|
| **Human Verb** | لَا تَهْدِي | Human effort cannot place guidance in the | Shows the limitation of human ability. |

| Form | Qurʾānic Example | Meaning | Tadabbur Function |
|---|---|---|---|
| (تَهْدِي) | | heart. | |
| **Divine Verb (يَهْدِي)** | اللَّهَ يَهْدِي | Allah alone grants true guidance. | Confirms that decisive guidance belongs to Allah. |

The same verb is used.
But the subject changes everything.
This contrast clarifies:
Teaching is possible for humans.
Opening hearts belongs to Allah.

## 4. Two Levels of Guidance

Scholars mention two types of hidāyah:

| Type | Meaning |
|---|---|
| Guidance of instruction | Explaining and showing the path. |
| Guidance of the heart | Accepting and following the truth. |

The Qurʾānic structure reflects this difference by attributing decisive guidance directly to Allah.

## 5. A Broader Reminder

From the Quran 6:149:
فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

| Form | Meaning | Tadabbur Function |
|---|---|---|
| Verb attached to Allah (لَهَدَاكُمْ) | Guidance is linked to Allah's will. | Reinforces that guidance ultimately depends on Him. |

## 6. Tadabbur Principle

When reading verses about guidance, ask:

- Who is the subject of the verb?
- Who is receiving the action?
- Is guidance being explained, or granted?

The grammar reveals the relationship.

## 7. Final Reflection

The Qurʾān teaches through structure:
Allah gives.

The servant receives.

A believer therefore walks with two attitudes:

- Effort in seeking truth,
- Reliance upon Allah for guidance.

The language of the Qurʾān itself trains the heart in humility.

---

## IX. Allah's Call to Mankind & the Believers

### 1. Introduction: Two Main Calls in the Qurʾān

In the Quran, Allah does not only inform — He calls.

These calls are direct and personal. They address the human heart.

There are two major forms:

1. **A call to all humanity**
   يَا أَيُّهَا النَّاسُ
   "O mankind"
2. **A call to the believers**
   يَا أَيُّهَا الَّذِينَ آمَنُوا
   "O you who believe"

Each call carries a different purpose and stage of guidance.

### 2. Linguistic Anchor: The Structure of the Call

Both expressions share the same structure:

- يَا → particle of calling (ḥarf nidāʾ)
- أَيُّهَا → dignified form of address
- Followed by the **group being addressed**

The difference lies in the final word.

| Call | Who Is Addressed | Linguistic Meaning | Spiritual Direction |
|---|---|---|---|
| يَا أَيُّهَا النَّاسُ | All people | Humanity as a whole | Invitation to awareness and faith |
| يَا أَيُّهَا الَّذِينَ آمَنُوا | Those who believe | Defined by the quality of faith | Instruction, discipline, and elevation |

The grammar itself shows movement:
From identity (humans) → To quality (believers).

## 3. The Call to All Humanity

يَا أَيُّهَا النَّاسُ

This call includes:

- Believers and non-believers
- Every race and background
- Every stage of life

Example:
From the Quran 2:21
**يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ**
“O mankind, worship your Lord.”

**From 4:1**
**يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ**
“O mankind, be mindful of your Lord.”

Main focus:

- Awakening the fitrah
- Calling to worship
- Reminding of origin and purpose
- Inviting to faith

This is the foundation call.
It meets people where they are.

## 4. The Call to the Believers

يَا أَيُّهَا الَّذِينَ آمَنُوا

This call is directed to those who have already believed.
It usually contains:

- Commands
- Prohibitions
- Moral refinement
- Social and spiritual discipline

Example:
**From the Quran 5:1**
يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

“O you who believe, fulfil your contracts.”
From 24:21
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

“O you who believe, do not follow the footsteps of Satan.”
Main focus:

- Building character
- Strengthening faith
- Organising life
- Training the believer

This is not only a call — it is an honour.
Allah defines them by faith:
الَّذِينَ آمَنُوا — “those who have believed.”

Faith becomes their identity.

## 5. The Difference Between the Two Calls

| Call | Stage | Purpose |
|---|---|---|
| يَا أَيُّهَا النَّاسُ | Before faith | Invite to awareness and worship |
| يَا أَيُّهَا الَّذِينَ آمَنُوا | After faith | Refine, discipline, and elevate |

**Simple insight:**
Every believer begins as part of “O mankind.”
Through guidance, he becomes part of “O you who believe.”
Humanity is the starting point.
Faith is the destination.

## 6. Tadabbur in Daily Reading

When you read:
يَا أَيُّهَا النَّاسُ

**Think:**
“Allah is calling all people — and I am included.”

When you read:
يَا أَيُّهَا الَّذِينَ آمَنُوا

**Pause and ask:**
“What responsibility is Allah placing on me now?”
This transforms recitation into reflection.

## 7. Final Reflection

Allah’s call to mankind shows His wide mercy. Allah’s call to the believers shows His special guidance and honour.

The journey of faith moves:

- From being part of humanity,
- To becoming among the believers,
- To living according to Allah’s guidance.

Tadabbur begins when the heart learns to hear the call — not only with the ear, but with readiness to respond.

## X. Divine Commands and Prohibitions

**How the Qurʾān Guides Human Actions**

### 1. Introduction

In the Quran, Allah gives:

- **Commands (amr)** — things we are told to do.
- **Prohibitions (nahy)** — things we are told to avoid.

These are not only grammatical forms. They are part of Allah's guidance for human life. Commands lead toward good. Prohibitions protect from harm.

### 2. Linguistic Anchor: How Commands and Prohibitions Appear

In Arabic, they usually appear in two clear forms:

| Form | Structure | Function |
|---|---|---|
| **Command (Fiʿl al-Amr)** | Imperative verb | Direct instruction |
| **Prohibition (Lā an-Nahy)** | لَا + present verb | Instruction to stop or avoid |

This helps the reader identify them easily in the text.

### 3. Examples from the Qurʾān

| Type | Arabic Example | Translation | Main Meaning |
|---|---|---|---|
| Direct command | أَقِمِ الصَّلَاةَ | "Establish prayer." | A clear instruction |
| Prohibition | لَا تَقْرَبُوا الزِّنَىٰ | "Do not approach adultery." | Avoid the sin and its causes |
| Command with hope | اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ | "Be mindful of Allah so that you may succeed." | Command linked with success |
| Prohibition | لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ | "Do not despair of | A warning that |

| Type | Arabic Example | Translation | Main Meaning |
|---|---|---|---|
| with comfort | | Allah’s mercy.” | gives hope |

Notice:

- “Do not approach” is stronger than “do not commit.”
  It blocks the path before the fall.
- “Do not despair” is a prohibition meant to heal, not frighten.

## 4. A Deeper Example: Inner and Outer Command

From the Quran 33:70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

وَقُولُوا قَوْلًا سَدِيدًا

“O you who believe, be mindful of Allah and speak upright words.”
This verse contains two commands:

| Command | Focus | Meaning |
|---|---|---|
| اتَّقُوا اللَّهَ | Inner state | Guard the heart |
| قُولُوا قَوْلًا سَدِيدًا | Outer action | Guard the tongue |

Simple lesson:
Faith begins in the heart and appears in speech. The grammar shows this balance clearly.

## 5. Important Note: Not Every Command Means Obligation

In Qurʾānic Arabic:

- Some commands indicate obligation.
- Some indicate encouragement.
- Some indicate permission.

Example:

كُلُوا — “Eat.”

In certain verses, this is not an obligation. It is permission and generosity — allowing people to enjoy Allah’s blessings. This shows that context (siyāq) determines strength.

## 6. Simple Principles of Amr and Nahy

| Principle | Meaning |
|---|---|
| Commands guide | They show what leads to success. |
| Prohibitions protect | They prevent harm before it happens. |
| Both are mercy | Allah’s law is for human benefit. |

When the Qurʾān commands, it directs. When it forbids, it safeguards.

## 7. Tadabbur in Daily Reading

When you see a command, ask:

- What is Allah asking me to build?
- Is it inner (heart) or outer (action)?

When you see a prohibition, ask:

- What harm is Allah protecting me from?
- Is it blocking a path before the sin?

This turns grammar into guidance.

## 8. Final Reflection

Commands and prohibitions are part of divine care.
Allah commands to refine.
Allah forbids to protect.
By understanding their structure and purpose, a believer learns to see Allah’s law not as burden — but as guidance. And this is where language leads to tadabbur.

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## XI. Promise and Warning

**The Balance of Hope and Fear**

### 1. Introduction

In the Quran, Allah speaks with two complementary tones:

- **Promise (targhīb)** — encouragement through reward, mercy, and Paradise.
- **Warning (tarhīb)** — caution through consequence, punishment, and accountability.

These two approaches guide the human heart together. The Qurʾān does not educate through fear alone, nor through comfort alone — but through balance.

### 2. Linguistic Anchor: The Roots of Meaning

| Term | Root | Original Meaning | Spiritual Direction |
|---|---|---|---|
| **Targhīb (تَرْغِيب)** | ر غ ب | Desire, longing | Drawing the heart through hope |
| **Tarhīb (تَرْهِيب)** | ر ه ب | Fear, awe | Restraining the heart through awareness |

The Arabic roots show something important:

- Faith contains **rughbah** (yearning).
- Faith also contains **rahbah** (awe).

True faith lives between both.

### 3. Examples from the Qurʾān

**Example of Promise (Targhīb)**
From the Quran 2:25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَنَّ لَهُمْ جَنَّاتٍ

“Give good news to those who believe and do good deeds: they will have gardens.”

This verse motivates through reward.

**Example of Warning (Tarhīb)**
From the Quran 52:7
إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

“Indeed, the punishment of your Lord will surely come.”

This verse awakens seriousness and responsibility.

## 4. The Necessary Balance

| Situation | Without Balance | Result |
|---|---|---|
| Only promise | Excess comfort | Carelessness |
| Only warning | Excess fear | Despair |
| Promise and warning together | Balanced heart | Steady faith |

The Qurʾān frequently places both tones near each other to maintain this balance.

## 5. Example of Both in One Verse

From the Quran 5:98
اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

“Know that Allah is severe in punishment, and that Allah is Forgiving and Merciful.”

| Phrase | Tone | Function |
|---|---|---|
| شَدِيدُ الْعِقَابِ | Warning | Creates awareness |
| غَفُورٌ رَّحِيمٌ | Promise | Opens hope |

First, the heart is alerted. Then, it is reassured. This is balance.

## 6. A Simple Tadabbur Principle

When reading:

- Verses of promise → increase hope and motivation.
- Verses of warning → increase caution and humility.

Ask:

- Is this verse strengthening hope?
- Or correcting carelessness?

The Qurʾān shapes both sides of the heart.

## 7. Final Reflection

The believer lives between:

- **Hope in Allah's mercy**,
- And **awareness of His justice**.

Hope prevents despair. Fear prevents arrogance.

The Qurʾān does not promise to make the heart careless, and it does not warn to make it hopeless. It educates the heart to remain balanced. And this balance is the path of steady faith.

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## XII. The Value of Time and the Hereafter

**Life as Preparation for the Hereafter**

### 1. Introduction

In the Quran, Allah teaches the human heart through the language of time. The Qurʾān uses:

- **Past tense (fiʿl māḍī)**
- **Present tense (fiʿl muḍāriʿ)**
- And references to the future

to remind us that:

- Life in this world is temporary,
- And the Hereafter is certain.

Time in the Qurʾān is not treated as numbers or dates. It is presented as a trust — and every moment as an opportunity.

### 2. Basic Definitions

| Term | Meaning | Tadabbur Insight |
|---|---|---|
| **الزَّمَن (Time)** | The passing moments given by Allah | Every moment is a chance for good deeds |
| **الآخِرَة (The Hereafter)** | Life after death | The final and lasting destination |

### 3. Qurʾānic Examples on Time and the Hereafter

**Example 1 – The Value of Time**

From the Quran 103:1–2

وَالْعَصْرِ

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ

“By time! Indeed, mankind is in loss.”

Linguistic observations:

- وَالْعَصْرِ → an oath (qasam). Allah swears by time, elevating its importance.
- لَفِي خُسْرٍ → strong emphasis (inna + lām).
- The structure shows a continuous state of loss.

**Lesson:**
Time itself becomes a witness over how it was used.

**Example 2 – Certainty of the Hour**
From the Quran 54:1
اقْتَرَبَتِ السَّاعَةُ

“The Hour has drawn near.”

- The verb اقْتَرَبَتْ is **fiʿl māḍī (past tense)**.
- Yet it speaks about a future event.

Why?
The past tense here shows certainty —
as if the Day of Judgment has already occurred.

**Example 3 – Awareness of Worldly Life**
From the Quran 57:20
اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ

“Know that the life of this world is only play and amusement.”

- اعْلَمُوا → command (fiʿl al-amr).
- Allah calls to awareness before correction.

The word الدُّنْيَا comes from the root د ن و, meaning:

- Near
- Low

It is called dunyā because:

- It is near to us now,
- But it is not lasting.

**Example 4 – The Day of Standing**
From the Quran 83:6
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
"On the Day when people will stand before the Lord of the worlds."

- يَقُومُ is **fiʿl muḍāriʿ (present tense)**.
- It describes a future event.

The present tense makes the scene feel near and vivid —
as if it is unfolding before us.

## 4. Core Tadabbur Lessons

**1. Time Reflects Our Actions**
The Qurʾān shifts between tenses to:

- Remind us of what has passed,
- Warn us about what is coming.

Grammar becomes a reminder of accountability.

**2. This World Is Temporary**
The word dunyā itself signals limitation. It is near — but not permanent. It is a place of testing, not final settlement.

## 3. The Hereafter Is Certain

From the Quran 16:1

أَتَى أَمْرُ اللَّهِ

“The command of Allah has come.”

Again, **fiʿl māḍī (past tense)** is used for a future reality.

This shows absolute certainty. From Allah’s perspective, it is already decided.

## 4. Time Affects the Value of Deeds

Good deeds must be done:

- Before the opportunity passes,
- Before death arrives.

Time is:

- A mercy — because it gives chances.
- A witness — because it records how we used it.

## 5. Reflective Questions for Tadabbur

| Situation | Reflective Question |
|---|---|
| Time passes without good deeds | Have I wasted moments that will never return? |
| Delaying repentance | Am I certain I still have time? |
| Seeing someone’s death | Is this a reminder of my own end? |
| Being very busy | Is my busyness bringing me closer to Allah? |

## 6. Summary of Tadabbur

The Qurʾān uses time to remind us that:

- Life is short,
- Opportunities are limited,
- The Hereafter is certain.

When Allah swears by time, it is to awaken us to its value. Time in the Qurʾān is not only measured — it is witnessed.

## 7. Final Reflection

Time never pauses. This world is a short stage before the Hereafter. Every moment used for Allah becomes lasting reward.

Tadabbur of the verses about time helps the heart:

- Wake from heedlessness,
- Use time wisely,
- And prepare for the meeting with Allah.

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## XIII. Divine Patterns and the Law of Cause and Effect in the Qurʾān

**Understanding Allah's Consistent Way in Life**

### 1. Introduction

In the Quran, events are not described as random. Success and failure, ease and hardship, rise and decline — all occur within a system established by Allah.

The Qurʾān refers to this system as:

**سُنَّةُ اللَّهِ (Sunnatullah)**

— the consistent way of Allah in creation and history.
Allah says:

فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

"You will never find any change in the way of Allah."
(33:62)

This means:

- Actions lead to consequences.
- Patterns repeat when causes are repeated.
- Divine justice operates consistently.

### 2. Basic Definitions

| Term | Meaning | Tadabbur Insight |
|---|---|---|
| سُنَّةُ اللَّهِ | Allah's consistent pattern in life and history | Shows divine justice and order |
| سَبَب **(Sabab)** | A cause or means | Human choices and actions |
| مُسَبَّب **(Musabbab)** | The result or outcome | The consequence produced by those actions |

In Arabic, **sabab** can also mean a rope or connecting means — something that links one thing to another.

The Qurʾān teaches that causes are real — but they operate within Allah's will.

## 3. Qurʾānic Examples of Sunnatullah

**Example 1 – Change Begins from Within**
From the Quran 13:11
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ
"Allah does not change the condition of a people until they change what is within themselves."

Linguistic anchor:

- **حَتَّىٰ (ḥattā)** introduces a condition.
- Change from Allah is linked to inner change from people.

Lesson:
Outer transformation follows inner reform.

**Example 2 – Temporary Success Is Not Final**
From the Quran 3:196
فَلَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ
"Do not be deceived by the prosperity of those who disbelieve in the land."

- Apparent success does not always mean divine approval.
- It may be a test or a temporary stage within a larger pattern.

**Example 3 – Alternation of Days**
From the Quran 3:140

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

“We alternate such days among people.”

- Victory and defeat rotate.
- Ease and hardship alternate.

This is part of Sunnatullah. Both states test sincerity.

**Example 4 – Only the Reflective See the Pattern**

From the Quran 50:37

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ

“In that is a reminder for one who has a heart.”

Not everyone notices divine patterns. Only those who reflect see the connection between cause and result.

## 4. Core Tadabbur Lessons

**1. Allah’s Way Is Consistent**

Sunnatullah does not change:

- Good actions bring beneficial results.
- Wrong actions bring consequences.

This reflects divine justice.

**2. Real Change Begins Inside**

The Qurʾān does not teach fatalism.

It calls for:

- Self-reform,
- Purification,
- Honest reflection.

Inner change is the sabab. Outer change is the musabbab.

## 3. Success and Failure Are Both Tests

Victory is not always reward.
Defeat is not always punishment.

Both are:

- Tests of faith,
- Opportunities for growth.

## 4. History Carries Repeated Lessons

The stories of earlier nations are not only history.

They demonstrate Sunnatullah:

- Repeated arrogance leads to decline.
- Patience and faith lead to elevation.

The pattern remains.

## 5. Reflective Questions

| Life Situation | Reflective Question |
|---|---|
| Facing hardship | What needs to change within me? |
| Seeing success without faith | Is this a test or a temporary stage? |
| Community weakness | Are we repeating past mistakes? |
| Delayed answers to prayer | Have I corrected my actions and intentions? |

## 6. Summary of Tadabbur

The Qurʾān teaches that life follows clear patterns set by Allah:

- Actions have consequences.
- Inner change leads to outer change.
- History repeats its lessons for those who reflect.

Sunnatullah shows that Allah's justice is constant.

## 7. Final Reflection

Understanding Sunnatullah teaches responsibility.

- Effort is necessary.
- Sincerity is essential.
- Allah's promises remain true.

Allah's way does not change — but people must change.

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## Closing Bridge

The journey through these sections began with simple linguistic tools, then moved to structured reflection, and finally to the central messages of the Qurʾān.

These tools can continue to grow as one's ability to reflect deepens. But the true goal of the Qurʾān is not information — it is guidance.

When the heart listens, the verses become light. And when the verses are lived, the Qurʾān becomes a companion in every part of life.

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## H. Beginning the Journey of Tadabbur

### Reading the Qurʾān with Reflection

### 1. The Essence of Linguistic Tadabbur

Linguistic tadabbur is not merely academic. It is a movement:

- From understanding words,
- To feeling their meaning in the heart,
- And finally to acting upon them.

Knowledge opens the meaning.
Reflection softens the heart.
Action completes the journey.

### 2. The Three Dimensions of Linguistic Tadabbur

| Dimension | Linguistic Focus | Spiritual Effect |
|---|---|---|
| Structure and iʿrāb | The order and role of each word | Shows the precision of Allah's speech |
| Form and patterns (wazan) | The shape and intensity of words | Reveals wisdom in word choice |
| Tone and style (balāghah) | Emphasis, repetition, and rhythm | Moves the heart and deepens reflection |

### 3. Beginning the Journey

A good starting point for tadabbur is the final verses of Sūrah Āli ʿImrān (3:190–200).

These verses combine:

- Reflection on creation,
- Supplication to Allah,
- And calls to righteous action.

They demonstrate how reflection on creation leads naturally to supplication and righteous action.

The Prophet ﷺ used to recite the last ten verses of this sūrah when he woke up at night, before beginning his prayer. (Reported by al-Bukhārī and Muslim)

This teaches us that tadabbur can begin at any moment — even at the start of the day or night — when the heart is ready to listen.

## 4. The Qurʾān as a Call to Reflection

Allah says:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ

لِيَدَّبَّرُوا آيَاتِهِ

"A blessed Book We have sent down to you, so that they may reflect upon its verses."
(38:29)
This verse shows that the Qurʾān was revealed:

- To be understood,
- Reflected upon,
- And lived.

Reflecting upon its language and structure is itself an act of worship.

## 5. Final Reflections

The Qurʾān was not sent only to be recited. It was sent to:

- Guide the mind,
- Soften the heart,
- And shape the way we live.

Through the Qurʾān, we come to know:

- Our Lord,
- Our Messenger,

- And the path that leads to Allah's pleasure.

Allah says:
إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ
وَإِنَّا لَهُ لَحَافِظُونَ
"Indeed, We sent down the Reminder, and We will surely preserve it."
(15:9)

The Qurʾān remains a light for those who seek guidance. Every time we read and reflect on it, we keep its message alive within our hearts, families, and communities.

## Closing Insight

Tadabbur is not the end of learning — it is the beginning of living what we have learned.
It is where:

- Knowledge becomes reflection,
- Reflection becomes action,
- And action becomes a way of life.

When we approach the Qurʾān in this way, we do not only read it — we allow it to guide and transform us.

---

# Closure

## Arabic Language: From Zero to Reflection

***Alḥamdulillāh.***
May this humble work become a gentle guide for us all — helping us approach the language of the Qurʾān with more confidence and peace.

May each page encourage us to keep learning and practicing Arabic, not only as a subject to study, but as a path that brings us closer to the words of Allah and deeper into faith and understanding.

Whenever you read the Qurʾān — even if you do not yet understand Arabic fully — read its translation or tafsīr. Take a moment to reflect on its message. Start with one verse. Understand its meaning. Let it touch your heart. Allow it to correct your perspective, calm your soul, and gently shape your life step by step.

This is where the true journey begins:

- Reading with the eyes,
- Understanding with the mind,
- And feeling with a believing heart.

If these notes bring any benefit, share them with others, so more hearts may receive the light of understanding and the mercy that flows from it.

رَبِّ زِدْنِي عِلْمًا

"My Lord, increase me in knowledge."
(Ṭāhā 20:114)

سُبْحانَكَ اللَّهُمَّ وبِحَمْدِكَ أشْهَدُ أنْ لا إِلهَ إِلاَّ أنْتَ أسْتَغْفِرُكَ وأتُوبُ إِلَيْكَ

Glory and praise be to You, O Allah.
I bear witness that there is no god but You.
I seek Your forgiveness and turn to You in repentance.

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# Book Summary: Key Concepts in Arabic Grammar and Ṣarf

## Part 1 - Grammar Quick Reference

### 1. The Three Main Vowel Signals

| Vowel | What It Usually Indicates | Example |
|---|---|---|
| Dammah (ـُ) | Subject or main element | الطَّـــالِبُ – the student (subject) |
| Fathah (ـَ) | Object | الدَّرْسَ – the lesson (object) |
| Kasrah (ـِ) | After a preposition or possessive structure | فِي الْبَيْتِ – in the house |

### 2. I'rab States Summary

| State | Arabic Name | Sign | Function / Usage |
|---|---|---|---|
| Raf' | رَفْع | Dammah (ـُ) | Subject, predicate, default present verb |
| Nasb | نَصْب | Fathah (ـَ) | Object, after particles of nasb |
| Jarr | جَر | Kasrah (ـِ) | After prepositions, second term of idāfah |
| Jazm | جَزْم | Sukūn (ـْ) | Present verb after jazm particles |

### 3. Nakirah vs Ma'rifah

| Type | Marker | Meaning | Example |
|---|---|---|---|
| Nakirah (indefinite) | Tanwīn (ـٍ ـً ـٌ) | General / indefinite | كِتَابٌ – a book |
| Ma'rifah (definite) | الـ, proper name, pronoun, etc. | Specific / known | الْكِـــتَابُ – the book |

### Seven types of Ma'rifah:

1. With ال (e.g., الْكِتَابُ)
2. Proper name (e.g., مُحَمَّدٌ)
3. Pronoun (e.g., هُوَ)

4. Demonstrative (e.g., هَذَا)
5. Relative noun (e.g., الَّذِي)
6. Idāfah construct (e.g., كِتَابُ الرَّجُلِ)
7. Name of Allah (اللَّهُ)

## 4. Adjective (Na't) Agreement Rules

An adjective must match its noun in four aspects:

| Aspect | Rule |
|---|---|
| Gender | Masculine ↔ Feminine |
| Number | Singular, Dual, or Plural |
| Definiteness | Ma'rifah ↔ Ma'rifah, Nakirah ↔ Nakirah |
| Case Ending (I'rab) | Same final vowel |

**Position:** Adjective always comes after the noun.

## 5. Number in Arabic

| Type | Arabic Term | Formation | Example |
|---|---|---|---|
| Singular | مُفْرَد | Basic form | كِتَابٌ |
| Dual | مُثَنَّى | Add ـَيْنِ / ـانِ | كِتَابَانِ |
| Sound Masc. Plural | جَمْعُ مُذَكَّرٍ سَالِم | Add ـُونَ / ـِينَ | مُسْلِمُونَ |
| Sound Fem. Plural | جَمْعُ مُؤَنَّثٍ سَالِم | Add ـات | مُسْلِمَاتٌ |
| Broken Plural | جَمْعُ تَكْسِير | Internal change | كُتُبٌ |

**Key rule for non-human plurals:** Treat as feminine singular for agreement.

الْكُتُبُ جَدِيدَةٌ (The books are new — feminine singular adjective)

## 6. Hurūf al-Jarr (Common Prepositions)

| Particle | Meaning | Example |
|---|---|---|
| مِن | from | مِنَ الْمَدِينَةِ |
| إِلَى | to / until | إِلَى الْمَسْجِدِ |
| فِي | in / inside | فِي الْبَيْتِ |
| عَلَى | on / upon | عَلَى الطَّاوِلَةِ |
| بِ | with / by means of | كَتَبْتُ بِالْقَلَمِ |
| لِ | for / belonging to | الْكِتَابُ لِلطَّالِبِ |
| عَنْ | about / from | سَأَلْتُهُ عَنِ اسْمِهِ |
| مَعَ | with / together with | ذَهَبْتُ مَعَ أَصْدِقَائِي |

**Rule:** The noun after a preposition is always majrūr (kasrah).

## 7. Idāfah (Possessive Structure)

| Component | Arabic Term | Marking |
|---|---|---|
| First noun (possessed) | مُضَاف | No tanwīn, no "ال" |
| Second noun (possessor) | مُضَاف إِلَيْهِ | Always kasrah (majrūr) |

**Example:** كِتَابُ الطَّالِبِ (the student's book)

- كِتَابُ – muḍāf (no tanwīn)
- الطَّالِبِ – muḍāf ilayh (kasrah)

**Rule:** If the second noun is definite → the whole phrase is definite.

## 8. Independent Pronouns (Munfasil)

| Person | Masculine | Feminine |
|---|---|---|
| 1st (I) | أَنَا | أَنَا |
| 2nd (you) | أَنْتَ | أَنْتِ |
| 3rd (he/she) | هُوَ | هِيَ |
| 1st (we) | نَحْنُ | نَحْنُ |

| Person | Masculine | Feminine |
|---|---|---|
| 2nd (you all) | أَنْتُمْ | أَنْتُنَّ |
| 3rd (they) | هُمْ | هُنَّ |

## 9. Attached Pronouns (Muttasil)

| Function | Suffix | Example | Meaning |
|---|---|---|---|
| My | ـِي | كِتَابِي | my book |
| Your | ـَك | كِتَابُكَ | your book |
| Your | ـِك | كِتَابُكِ | your book |
| His | ـُه | كِتَابُهُ | his book |
| Her | ـَهَا | كِتَابُهَا | her book |
| Our | ـَنَا | كِتَابُنَا | our book |
| Your (pl.) | ـُكُمْ | كِتَابُكُمْ | your book |
| Their | ـُهُمْ | كِتَابُهُمْ | their book |

## 10. Demonstratives (Ism Isyārah)

| Distance | Masculine | Feminine |
|---|---|---|
| Near (this) | هَذَا | هَذِه |
| Far (that) | ذَلِكَ | تِلْكَ |
| These (plural) | هَؤُلَاءِ | هَؤُلَاءِ |
| Those (plural) | أُولَئِكَ | أُولَئِكَ |

**Dual forms:**

- Near masc: هَذَانِ (raf'), هَذَيْنِ (nasb/jarr)
- Near fem: هَاتَانِ (raf'), هَاتَيْنِ (nasb/jarr)

## 11. Question Words (Asmā' al-Istifhām)

| Word | Meaning | Asks about |
|---|---|---|
| مَنْ | who | person |
| مَا / مَاذَا | what | thing / action |
| أَيْنَ | where | place |
| مَتَى | when | time |
| كَيْفَ | how | state / manner |
| لِمَاذَا | why | reason |
| كَمْ | how many | number |
| أَيُّ | which | choice |
| هَلْ | (yes/no question) | — |
| أَ | (yes/no prefix) | — |

## 12. Relative Pronouns (Ism Mawṣūl)

| Pronoun | Meaning | Usage |
|---|---|---|
| الَّذِي | who / that | masc. singular |
| الَّتِي | who / that | fem. singular |
| اللَّذَانِ | who / that | masc. dual (raf') |
| اللَّذَيْنِ | who / that | masc. dual (nasb/jarr) |
| الَّذِينَ | who / that | masc. plural |
| مَنْ | who / whoever | people (universal) |
| مَا | what / whatever | things (universal) |

**Rule:** The clause after the relative pronoun must contain a pronoun (ḍamīr) referring back.

## 13. The Five Special Nouns

| Word | Meaning | Raf' (و) | Nasb (ا) | Jarr (ي) |
|---|---|---|---|---|
| أَب | father | أَبُو | أَبَا | أَبِي |

| Word | Meaning | Raf' (و) | Nasb (ا) | Jarr (ي) |
|---|---|---|---|---|
| أَخ | brother | أَخُو | أَخَا | أَخِي |
| حَم | father-in-law | حَمُو | حَمَا | حَمِي |
| فُو | mouth | فُو | فَا | فِي |
| ذُو | possessor / owner | ذُو | ذَا | ذِي |

**Conditions for using these special endings:**

1. Singular (not dual/plural)
2. In idāfah (construct state)
3. Not attached to ي ("my")
4. No tanwīn
5. No ال

## 14. Three Verb Tenses

| Tense | Arabic Term | Example | Meaning | I'rab Status |
|---|---|---|---|---|
| Past | فِعْل مَاضٍ | كَتَبَ | he wrote | Mabnī (fixed) |
| Present / Future | فِعْل مُضَارِع | يَكْتُبُ | he writes / will write | Mu'rab (changes) |
| Command | فِعْل أَمْر | اُكْتُبْ | write! | Mabnī (fixed) |

**Future particles:**

- سَ → near future (e.g., سَيَكْتُبُ – he will write soon)
- سَوْفَ → distant future (e.g., سَوْفَ يَكْتُبُ – he will write later)

## 15. Present Tense Moods

| Mood | Sign | Function | Example |
|---|---|---|---|
| Indicative (Raf') | Dammah (ـُ) | Factual statement | يَكْتُبُ |
| Subjunctive (Nasb) | Fathah (ـَ) | Purpose, intention, future negation | أَنْ يَكْتُبَ |
| Jussive (Jazm) | Sukūn (ـْ) | Negation, prohibition, condition | لَمْ يَكْتُبْ |

**Common particles that affect mood:**

- Nasb: أَنْ, لَنْ, كَيْ
- Jazm: لَمْ, لَا (prohibitive), إِنْ (conditional)

### 16. Passive Verb Indicators

| Tense | Pattern | Example |
|---|---|---|
| Past | فُعِلَ | كُتِبَ (it was written) |
| Present | يُفْعَلُ | يُكْتَبُ (it is being written) |

**Key sign:** First letter = ḍammah, second-to-last letter = kasrah (past) or fatḥah (present).

### 17. Kāna and Its Sisters

**Rule:** They enter a nominal sentence. The subject (ism) remains marfūʿ, the predicate (khabar) becomes manṣūb.

| Verb | Meaning | Example |
|---|---|---|
| كَانَ | was | كَانَ الطَّالِبُ مُجْتَهِدًا |
| أَصْبَحَ | became (morning) | أَصْبَحَ الْجَوُّ بَارِدًا |
| ظَلَّ | remained | ظَلَّ الرَّجُلُ وَاقِفًا |
| مَا زَالَ | is still | مَا زَالَ الطِّفْلُ مَرِيضًا |
| صَارَ | became (transformed) | صَارَ الْمَاءُ ثَلْجًا |
| لَيْسَ | is not | لَيْسَ الْكِتَابُ مُفِيدًا |

### 18. Inna and Its Sisters

**Rule:** They enter a nominal sentence. The subject (ism) becomes manṣūb, the predicate (khabar) remains marfūʿ.

| Particle | Meaning | Example |
|---|---|---|
| إِنَّ | indeed / surely | إِنَّ اللَّهَ غَفُورٌ |
| أَنَّ | that (fact) | عَلِمْتُ أَنَّ الْحَقَّ وَاضِحٌ |
| لٰكِنَّ | but | لٰكِنَّ الطَّقْسَ جَمِيلٌ |
| كَأَنَّ | as if | كَأَنَّ الشَّمْسَ ذَهَبٌ |
| لَيْتَ | if only | لَيْتَ الشَّبَابَ يَعُودُ |
| لَعَلَّ | perhaps / hopefully | لَعَلَّ النَّجَاحَ قَرِيبٌ |

## 19. Negation Particles

| Particle | Tense / Use | Effect | Example |
|---|---|---|---|
| مَا | Past (general) | — | مَا كَتَبَ |
| لَمْ | Past (emphatic) | Verb → majzūm (sukūn) | لَمْ يَكْتُبْ |
| لَا | Present / general | — | لَا يَكْتُبُ |
| لَنْ | Future (certain) | Verb → manṣūb (fathah) | لَنْ يَكْتُبَ |
| لَيْسَ | Nominal (state/attribute) | Khabar → manṣūb | لَيْسَ كَاتِبًا |

## 20. Conditional Particles

| Particle | Degree | Meaning | Effect |
|---|---|---|---|
| إِنْ | Possible | if | Both verbs → majzūm |
| إِذَا | Certain | when / whenever | Past tense common |
| لَوْ | Impossible / unreal | if only / had it been | Past tense + لَ |

**Example:** إِنْ تَدْرُسْ تَنْجَحْ (If you study, you will succeed)

## 21. Exception (Istithnā') Particles

| Particle | Type | Rule |
|---|---|---|
| إِلَّا | Particle (ḥarf) | Exception is usually manṣūb |

| Particle | Type | Rule |
|---|---|---|
| غَيْرُ | Noun (ism) | Following noun is majrūr |
| سِوَى | Noun (ism) | Following noun is majrūr |
| عَدَا / خَلَا / حَاشَا | Verb (fi'l) | Exception is object (manṣūb) |

**Example:** جَاءَ الطُّلَّابُ إِلَّا تَامِرًا (All students came except Tāmir.)

## 22. Oath (Qasam) Structure

| Component | Arabic | Example |
|---|---|---|
| Oath particle | وَ, بِ, تَ | وَاللَّهِ |
| Oath object | Majrūr | بِاللَّه |
| Response (jawāb) | Often with لَ or إِنَّ | لَأَفْعَلَنَّ |

**Example:** وَاللَّهِ لَأَدْرُسَنَّ الْعَرَبِيَّةَ (By Allah, I will surely study Arabic.)

## 23. Quick I'rab Identification

| If the word is... | Then its i'rab is... |
|---|---|
| Mubtada' (subject) | Marfūʿ |
| Khabar (predicate) | Marfūʿ |
| Fā'il (doer) | Marfūʿ |
| Maf'ūl bih (direct object) | Manṣūb |
| After a preposition | Majrūr |
| Muḍāf ilayh (possessor) | Majrūr |
| Ism of Inna | Manṣūb |
| Khabar of Inna | Marfūʿ |
| Ism of Kāna | Marfūʿ |
| Khabar of Kāna | Manṣūb |

| If the word is... | Then its i'rab is... |
|---|---|
| After لَمْ (present verb) | Majzūm (sukūn) |
| After لَنْ (present verb) | Manṣūb (fathah) |

## 24. Irab Memory Aid

| Case | Main Sign | Typical Role |
|---|---|---|
| Raf' | ـُ | Subject, doer, predicate |
| Nasb | ـَ | Object, after certain particles |
| Jarr | ـِ | After preposition, possessor |
| Jazm | ـْ | Present verb after لَمْ / لَا |

**Arabic sentence quick scan:**

- Starts with noun → Nominal sentence (Mubtada' + Khabar)
- Starts with verb → Verbal sentence (Fi'l + Fā'il)
- Starts with preposition → Khabar muqaddam (predicate first)

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## Part 2 – Verb Forms and Tadabbur Reference

**Reference: Qur'anic Examples for Derived Verb Forms (I–X)**

How to Use This Reference

- **Form I** gives the basic root meaning.
- **Forms II–X** build upon Form I, adding layers of meaning: causation, intensity, reflexivity, reciprocity, seeking, etc.
- **Tadabbur Tip:** When you see a verb in the Qur'an, ask: *What form is this? What extra meaning does that form add?*

### Form I (فَعَلَ) – The Basic Root Meaning

**Function:** The core, simple action. No added letters or intensification.
**Example Root:** ع-ل-م (to know)
**Example Verb:** عَلِمَ (he knew)

**Qur'anic Example:**

وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا
"And you have not been given of knowledge except a little."
— **Al-Isra' 17:85**

**Other frequent roots in Form I:** كَتَبَ (he wrote), قَرَأَ (he read), سَمِعَ (he heard), ذَهَبَ (he went).

**Tadabbur Tip:** Form I is the seed. All other forms grow from it. To understand the intensified or causative meaning of Forms II–X, first know the basic meaning of Form I.

### Form II (فَعَّلَ) – Causative / Intensive

**Function:** To make something happen, to do something repeatedly or intensely, or to attribute a quality to someone.

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| عَلَّمَ (ع-ل-م) | to teach (cause | عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ "He taught man that | **Al-'Alaq** |

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| | to know) | which he did not know." | **96:5** |
| نَزَّلَ (ن-ز-ل) | to send down gradually | نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ "He has sent down upon you the Book in truth." | **Ali 'Imran 3:3** |
| كَرَّمَ (ك-ر-م) | to honor (make noble) | وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ "And We have certainly honored the children of Adam." | **Al-Isra' 17:70** |

**Tadabbur Tip:** Form II often describes Allah's actions of sending, teaching, and honoring. The doubling (shaddah) adds intensity or causation.

### Form III (فَاعَلَ) – Reciprocal / Mutual Action

**Function:** Doing something with or against someone else. Often implies a shared or opposing action.

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| قَاتَلَ (ق-ت-ل) | to fight (with/against someone) | وَقَاتِلُوا فِي سَبِيلِ اللَّهِ "And fight in the way of Allah." | **Al-Baqarah 2:190** |
| صَابَرَ (ص-ب-ر) | to endure patiently with someone | وَصَابِرُوا "And endure patiently." | **Ali 'Imran 3:200** |

**Tadabbur Tip:** Look for the long vowel (ا) between the first and second root letters. This signals mutual engagement.

### Form IV (أَفْعَلَ) – Direct Causation

**Function:** To cause something to happen directly. Often used for Allah's creative and legislative acts.

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| أَخْرَجَ (خ-ر-ج) | to bring out / expel | أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ "He brought you out from the wombs of your | **An-Nahl 16:78** |

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| | | mothers." | |
| أَنزَلَ (ن-ز-ل) | to send down | أَنزَلْنَا إِلَيْكَ الْكِتَابَ "We have sent down to you the Book." | **Al-Ma'idah 5:48** |
| أَسْلَمَ (س-ل-م) | to submit (cause oneself to submit) | بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ "Yes, whoever submits his face to Allah." | **Al-Baqarah 2:112** |

**Tadabbur Tip:** The prefix hamzah (أ) at the beginning signals causation. Form IV is very frequent in the Qur'an for divine actions.

### Form V (تَفَعَّلَ) – Reflexive of Form II

**Function:** To do something to oneself, to become affected, or to take on a quality. Often the reflexive response to Form II's causation.

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| **تَدَبَّرَ (د-ب-ر)** | **to reflect deeply, to ponder** | **أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ "Then do they not reflect deeply upon the Qur'an?"** | **Muhammad 47:24** |
| تَعَلَّمَ (ع-ل-م) | to learn (make oneself know) | Frequently in context of acquiring knowledge | — |
| تَفَكَّرَ (ف-ك-ر) | to contemplate, think deeply | يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ "They contemplate the creation of the heavens and the earth." | **Ali 'Imran 3:191** |

**Tadabbur Tip:** تَدَبَّرَ (Form V) is the reflexive human response to Allah sending down revelation (أَنزَلَ Form IV). Allah sends; humans reflect. Notice the pairing: عَلَّمَ (Form II) → تَعَلَّمَ (Form V). The prefix تَ signals reflexivity ("doing to oneself").

### Form VI (تَفَاعَلَ) – Reciprocal of Form III

**Function:** Mutual action between two or more parties. The prefix تَ adds reflexivity to the mutual meaning of Form III.

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| تَعَاوَنُوا (ع-و-ن) | to cooperate (help one another) | وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ "Help one another in righteousness and piety." | **Al-Ma'idah 5:2** |

**Tadabbur Tip:** The prefix تَ + the long vowel (ا) signals mutual engagement between parties.

### Form VII (انْفَعَلَ) – Spontaneous / Passive-like

**Function:** An action that happens by itself, involuntarily, or spontaneously. Often passive in meaning.

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| انشَقَّ (ش–ق–ق) | to split (by itself) | اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ "The Hour has come near, and the moon has split." | **Al-Qamar 54:1** |
| انْقَلَبَ (ق–ل–ب) | to turn back, return (often spontaneously) | فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ "So they returned with favor from Allah and bounty." | **Ali 'Imran 3:174** |

**Tadabbur Tip:** The prefix انْ + the pattern often describes natural phenomena or unintentional actions. In Al-Qamar 54:1, the moon splitting is a divine sign that occurs by Allah's command, not by any active agency of the moon itself. This form is relatively rare in the Qur'an.

### Form VIII (افْتَعَلَ) – Reflexive / Internal Effort

**Function:** To do something with effort, for oneself, or to acquire something. Often reflexive of Form I.

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| اقْتَرَبَ (ق–ر–ب) | to draw near (oneself) | اقْتَرَبَتِ السَّاعَةُ "The Hour has drawn near" | **Al-Qamar 54:1** |

**Tadabbur Tip:** Form VIII frequently suggests an action involving personal movement, effort, or acquisition. In اقْتَرَبَتِ السَّاعَةُ ("The Hour has drawn near"), the form conveys nearness and immediacy, reminding us that the Day of Judgment is not distant but constantly approaching.

### Form IX (افْعَلَّ) – Colors / Physical States

**Function:** To become a certain color or to acquire a physical or emotional state. **This form is exclusively for colors and temporary bodily conditions.**

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| ابْيَضَّ (ب-ي-ض) | to become white | يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ "On the Day when faces will turn white and faces will turn black." | **Ali 'Imran 3:106** |
| اسْوَدَّ (س-و-د) | to become black | Same verse as above | **Ali 'Imran 3:106** |
| احْمَرَّ (ح-م-ر) | to become red | Pattern is standard; specific verse less common | — |

**Tadabbur Tip:** This form is easy to recognize by the doubled final consonant (shaddah) on the last letter. It always describes a *change of state*.

### Form X (اسْتَفْعَلَ) – To Seek / Request / Consider

**Function:** To seek something, to request, to consider something as having a quality. Very common in supplications (du'ā').

| Verb (Root) | Meaning | Qur'anic Example | Surah & Verse |
|---|---|---|---|
| اسْتَغْفَرَ (غ-ف-ر) | to seek forgiveness | فَاسْتَغْفِرُوا اللَّهَ "So seek forgiveness of Allah." | **Al-Baqarah 2:199, Hud 11:3** |
| اسْتَعَانَ (ع-و-ن) | to seek help | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ "You alone we worship, and You alone we ask for help." | **Al-Fatihah 1:5** |
| اسْتَجَابَ (ج-و-ب) | to respond (to a call) | فَاسْتَجَابَ لَهُمْ رَبُّهُمْ "Their Lord responded to them." | **Ali 'Imran 3:195** |

**Tadabbur Tip:** The prefix اسْـتَ + the tā' (ت) before the first root letter signals "seeking." This form is very common in the Qur'an's supplications and descriptions of human turning to Allah.

### Summary Table: All Ten Forms (Root ك-ت-ب as Example)

| Form | Pattern | Example | Core Function |
|---|---|---|---|
| I | فَعَلَ | كَتَبَ | Basic action |
| II | فَعَّلَ | كَتَّبَ | Causative / Intensive |
| III | فَاعَلَ | كَاتَبَ | Reciprocal |
| IV | أَفْعَلَ | أَكْتَبَ | Direct causation |
| V | تَفَعَّلَ | تَكَتَّبَ | Reflexive of II |
| VI | تَفَاعَلَ | تَكَاتَبَ | Reciprocal of III |
| VII | انْفَعَلَ | انْكَتَبَ | Spontaneous / Passive |
| VIII | افْتَعَلَ | اكْتَتَبَ | Reflexive / Effort |
| IX | افْعَلَّ | اكْتَبَّ | Colors / States |
| X | اسْتَفْعَلَ | اسْتَكْتَبَ | Seeking / Requesting |

The examples in this table are pattern illustrations using the root ك-ت-ب and are intended to show the morphological structure only. They are not necessarily common Qur'anic.

## Passive Voice (Majhūl)

The passive verb omits the doer (fā'il) and focuses on the action or its recipient. It is recognized by internal vowel changes, not by added letters.

| Form | Active Pattern | Passive Pattern | Qur'anic Example |
|---|---|---|---|
| I (Past) | فَعَلَ | فُعِلَ | كُتِبَ عَلَيْكُمُ الصِّيَامُ "Fasting has been prescribed for you" (**Al-Baqarah 2:183**) |
| I (Present) | يَفْعِلُ | يُفْعَلُ | يُكْتَبُ "it is being written" |

**Tadabbur Tip:** The passive voice appears frequently in the Qur'an when the focus is on the *event* itself, not the doer (e.g., كُتِبَ - "it was prescribed"). This shifts the reader's attention to the divine command rather than the human authority.

## Quick Tadabbur Tips

| Tip | Explanation |
|---|---|
| **Notice contrasts from the same root** | e.g., عَلَّمَ (Form II: Allah teaches) vs. تَعَلَّمَ (Form V: humans learn). Or أَنْزَلَ (Form IV: Allah sends down) vs. تَدَبَّرَ (Form V: humans reflect). |
| **Form X is extremely common in supplications** | اسْتَغْفَرَ, اسْتَعَانَ, اسْتَجَابَ — all forms of seeking from Allah. |
| **Forms II and IV frequently describe Allah's actions** | Causing revelation (أَنْزَلَ), creation (خَلَقَ is Form I but often in context), guidance. |
| **Form V (تَفَعَّلَ) is often the reflex of Form II** | When Allah teaches (عَلَّمَ), humans learn (تَعَلَّمَ). When Allah sends down the Quran (نَزَّلَ), humans are commanded to reflect (تَدَبَّرَ). This is the grammar-tadabbur connection. |

# Appendices

# Appendix 1: Particles and Qurʾānic Translation

*Understanding the Subtle Keys of Qurʾānic Language*

Particles (ḥurūf) are small words that give *big meaning* in the Qurʾān.
They can change:

- the **tone** (question, rebuke, reminder)
- the **meaning** (condition, time, purpose)
- the **grammar** (rafʿ, naṣb, jazm)

Below is the simplest explanation of each particle.

## A. Particle Hamzah (أَ)

**Main Idea: It asks a question.**
Sometimes neutral, sometimes a rebuke.

| Use | Meaning | Example (short form) |
|---|---|---|
| Simple question | "Do / Did / Is?" | أَلَمْ تَعْلَمْ — Do you not know? |
| Investigating | "Was it you…?" | أَأَنْتَ — Was it you? |
| Rebuke | "Do you (wrongly)…?" | أَتَدْعُونَ — Do you worship (wrongly)? |
| Moral warning | "Do you… while…?" | أَتَأْمُرُونَ… وَتَنْسَوْنَ — Do you order… while forgetting yourself? |
| Reminder | "Is it not…?" | أَلَيْسَ — Is not Allah…? |

**Tip:**

If a verse starts with أَ, there is **always a question**.

## B. Particle In (إِنْ)

**Main Idea: If / not / only.**

| Form | Meaning | Example |
|---|---|---|
| إِنْ + verb | "If…" | إِنْ تَنْصُرُوا — If you help… |
| إِنْ … فَ | "If… then…" | إِن جَاءَكُمْ … فَتَبَيَّنُوا |
| إِنْ … إِلَّا | "Nothing but / Only" | إِنْ أَنْتُمْ إِلَّا — You are nothing but… |
| إِنْ + أَدْرِي | "I do not know whether…" | وَإِنْ أَدْرِي… |

**Tip:**
When you see **إِلَّا** after **إِنْ**, the meaning becomes **"nothing but"**, not "if".

## C. Particle Idhā (إِذَا)

**Main Idea: When something happens (now or in future).**

| Use | Meaning | Example |
|---|---|---|
| Normal "when" | When / whenever | وَإِذَا سَأَلَكَ — When My servants ask… |
| Habit | When they… | وَإِذَا قِيلَ — When it is said… |
| Sudden event | Suddenly | فَإِذَا هِيَ — Suddenly it is… |

**Tip:**
If the sentence feels **future or ongoing**, it is **Idhā**.

## D. Particle Idh (إِذْ)

**Main Idea: When something happened (past).**

| Position | Meaning | Example |
|---|---|---|
| Beginning | “Remember when…” | وَإِذْ قَالَ رَبُّكَ |
| Between phrases | “When…” | إِذْ تَحُسُّونَهُمْ |

**Tip:**
Idh = **Past-time marker**.

## E. Particle Lām (لِ / لَ)

**Main Idea: A very flexible particle. Can mean “for / to / so that / let / indeed”.**

| Type | Meaning | Example |
|---|---|---|
| لِ (possession) | “Belongs to” | لِلَّهِ — To Allah / belongs to Allah |
| لِ (purpose) | “So that / in order to” | لِتَكُونُوا — So that you may be |
| لْ (command) | “Let…” | وَلْتَكُن — Let there be |
| لَ (emphasis) | “Surely / indeed” | لَأَزِيدَنَّكُمْ — I will surely increase you |
| لَ (after لو) | “Then surely” | لَجَعَلَ — He would surely make |

**Tip:**

Look at the **vowel** after ل:

- **Kasrah** (لِ) = “for / belonging to / so that”
- **Sukūn** (لْ) = command
- **Fatḥah** (لَ) = emphasis

## F. Particle Wāw (وَ)

**Main Idea: “And” — but with many shades.**

| Type | Meaning | Example |
|---|---|---|
| Beginning | New topic | وَرَأَيْتَ النَّاسَ — And you see people… |
| Conjunction | And | نَعْبُدُ وَنَسْتَعِينُ |
| Oath | By… | وَالْعَصْرِ — By Time |
| State | While | وَهُوَ كُرْهٌ — while you dislike it |
| Narrative | And then | فَوَجَدَ… — And then he found… |
| Companionship | With | وَأَنَا — and I (am with you) |

## G. Particle Lā (لَا)

**Main Idea: No / not / never.**

| Type | Meaning | Example |
|---|---|---|
| Simple negation | Not | لَا أَعْبُدُ — I do not worship |
| Negation of kind | “There is no…” | لَا خَيْرَ — There is no good |
| Prohibition | “Do not…” | لَا تَعْجَلْ — Do not rush |
| Strong prohibition | “Never ever…” | لَا تَكُونَنَّ — Never be… |
| Total negation | “None / no one” | لَا تُقْبَلُ — None will be accepted |

Tip:

If the next word is **noun with fatḥah**, it is **Lā of total negation** (لَا نَفْيِ الْجِنْس).

## H. Particle Hal (هَلْ)

**Main Idea: A soft, neutral question.**

| Type | Meaning | Example |
|---|---|---|
| Simple question | Do / Does / Is | هَلْ مِن شُرَكَائِكُمْ |
| Negation (with illā) | Nothing but | هَلْ يَنْظُرُونَ إِلَّا |
| Factual inquiry | Do they…? | هَلْ يَسْمَعُونَكُمْ |
| Seeking confirmation | Is it not…? | هَلْ يُجْزَوْنَ إِلَّا |

**Tip:**

هَلْ is always a gentle question; not a rebuke.

## 2. One-Page Cheat Sheet — All Particles In One Table

| Particle | Main Meaning | Quick Clue | Example |
|---|---|---|---|
| أَ | Question / Rebuke | Sentence begins with it | أَلَمْ تَعْلَمْ |
| إِنْ | If / Only / Not | If verb = condition; if إِلَّا = "only" | إِنْ تَنْصُرُوا... |
| إِلَّا | Except / Only | After إِنْ → "nothing but" | إِنْ أَنْتُمْ إِلَّا |
| إِذَا | When (future / sudden) | Future tone or surprise | فَإِذَا هِيَ |
| إِذْ | When (past) | Historical narrative | وَإِذْ قَالَ |

| Particle | Main Meaning | Quick Clue | Example |
|---|---|---|---|
| لِ | For / Belonging / So that | Noun = “for”, Verb = “so that” | لِلَّهِ / لِتَعْلَمُوا |
| لَ | Emphasis / Oath | Strong tone | لَأَزِيدَنَّكُمْ |
| لْ | Command | Sukūn after Lām | وَلْتَكُنْ |
| وَ | And / By / While | Depends on context | وَالْعَصْرِ |
| فَ | So / Then | Immediate sequence | فَقَالَ |
| ثُمَّ | Then (delayed) | Longer gap | ثُمَّ أَنْشَأْنَا |
| لَا | No / Not / Never | Noun=fathah→total negation | لَا رَيْبَ |
| هَلْ | Question | Gentle inquiry | هَلْ يَعْلَمُونَ |

## 3. Common Misinterpretations (Beginner Errors)

Below are the **most common mistakes** beginners make when reading Qurʾānic particles.

### 1. Mixing Up “Lām of Possession” and “Lām of Purpose”

Both use لِ, but the word after it changes everything.

| Type | After لِ | Meaning | Example |
|---|---|---|---|
| Possession (ownership) | **Noun (majrūr)** | “Belongs to” | لِلَّهِ — belongs to Allah |
| Purpose (reason) | **Verb (manṣūb)** | “So that / in order to” | لِتَعْلَمُوا — so that you may know |

**Tip:**
If the next word has **kasrah**, check:

- Is it a **noun**? → possession
- Is it a **verb**? → purpose

## 2. Mistaking إِنْ ... إِلَّا as a conditional sentence

Wrong: "If… except…"
Right: "Nothing but…"
**Correct Meaning:**
إِنْ + ... + إِلَّا = "Nothing but…"
**Example:**
إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ
= "You are nothing but liars."

## 3. Reading Wāw (وَ) as sequence when it is actually contrast

Many students assume وَ always means "and then".

Not always.
**Example:**
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ
Incorrect: "Fighting is prescribed *and then* you dislike it."
Correct: "Fighting is prescribed *while* you dislike it."
**Tip:**
If وَ comes before a **full clause**, especially with **هو / هي**,
→ it often means **"while"**.

## 4. Thinking all "Lā (لَا)" means the same

Three types, three meanings:

- لَا + verb (marfūʿ) → simple negation
- لَا + verb (majzūm) → prohibition

- لَا + noun (fatḥah) → total negation

Mistake:

Students read لَا خَيرُ as “do not good”

Correct: **“There is no good.”**

## 5. Confusing Idh (إِذْ) and Idhā (إِذَا)

Both mean “when”, but:

| Particle | Time | Meaning |
|---|---|---|
| إِذْ | Past | When (a past event happened) |
| إِذَا | Future / present | When (something will happen) / Suddenly |

Common error:

Reading إِذْ قَالَ as future — it is past.

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# Appendix 2: Cheat Sheet – Recognising Iʿrāb Markers in Arabic Sentences

## A. Introduction — Attention Table: When a Sentence Begins With a Particle

| Particle | Function | Iʿrāb Note |
|---|---|---|
| وَ، فَ، ثُمَّ (conjunction particles) | Connect or begin a new sentence | Ignore them first; start analysing from the word that follows |
| قَدْ | Emphasis / indicating nearness in time | Always attached to a verb → not the real starting point |
| لَقَدْ | Emphatic لَ + قَدْ | Always followed by a verb → begin analysis from the verb |
| إِنَّ and its sisters | Emphasises nominal sentences | Treat as a true beginning of the sentence |
| لَنْ، لَمْ، سَوْفَ، سَيَ... | Particles of nasb/jazm/future | Focus on the verb that comes after the particle |
| Prepositions (حروف جرّ) فِي، عَلَى، مِنْ، بِ... | Prepositional phrase; usually enters nominal sentences | Focus on the noun after the particle (majrūr) |

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## B. 5-Second Scan: How To Recognise a Sentence Structure At a Glance

**STEP — Look at the First Word of the Sentence**

### 1) If it begins with a noun → Nominal Sentence (Jumlah Ismiyyah)

→ First word = **Mubtada'** (marfūʿ)
→ Look for the **Khabar** after it

**Example:**

اللَّهُ غَفُورٌ

(Mubtada’ + Khabar)

## 2) If it begins with a verb → Verbal Sentence (Jumlah Fiʿliyyah)

→ Find the **Fāʿil** after the verb
→ If no noun is present, the Fāʿil is **an implied pronoun** (dhamir mustatir)
**Example:**

قَالَ رَبُّكُمْ

qala = verb
rabbukum = subject (fāʿil)

## 3) If it begins with a preposition (فِي، عَلَى، مِنْ، بِ، لِ...)

→ It is still a **nominal sentence**, but the khabar comes first (khabar muqaddam)
→ The noun after the preposition = **Muḍāf Ilaih / Ism Majrūr**
**Example:**

فِي الْبُيُوتِ رِجَالٌ

rijālun = delayed subject (Mubtada’ Mu’akhkhar)

## 4) If it begins with a special particle

- إِنَّ → Ism = naṣb, Khabar = rafʿ
- كَانَ → Ism = rafʿ, Khabar = naṣb
- لَنْ، أَنْ، كَيْ → Verb becomes **manṣūb**
- لَمْ، لَمَّا → Verb becomes **majzūm**
- لَا النَّافِيَةَ لِلْجِنْسِ → Ism = naṣb, Khabar = rafʿ
- قَدْ، لَقَدْ → Not the true start; analyse starting from the verb

---

## C. Important Particles & Their Iʿrāb Effects

| Particle | Function | Iʿrāb Effect |
|---|---|---|
| إِنَّ | Emphasis | Ism = naṣb, Khabar = rafʿ |
| كَانَ | Indicates state/time | Ism = rafʿ, Khabar = naṣb |
| لَيْسَ | Negation | Ism = rafʿ, Khabar = naṣb |
| لَا النَّافِيَة لِلْجِنْس | Total negation | Ism = naṣb, Khabar = rafʿ |
| لَنْ، أَنْ، كَيْ | Nāṣib | Verb becomes **manṣūb** |
| لَمْ، لَمَّا، لِ **(imperative)** | Jāzim | Verb becomes **majzūm** |
| **Prepositions (حروف جر)** | Indicates relationship | Noun after it becomes **majrūr** |
| قَدْ، لَقَدْ | Verbal emphasis | Analysis begins with the verb following it |

---

## D. Basic Sentence Structures (With Iʿrāb)

### (A) Nominal Sentence (Jumlah Ismiyyah)

**Mubtada’**
**Ruling:** Marfūʿ
**Signs:**

- ḍammah ẓāhirah (default)
- ḍammah muqaddarah (words ending with alif maqṣūrah or yā’)
- wāw (sound masculine plural)
- alif (dual)

**Khabar**

**Ruling:** Marfūʿ
**Signs:** Same as mubtada’
**Example:**
اللَّهُ غَفُورٌ
(Mubtada’ marfūʿ + Khabar marfūʿ)

### (B) Verbal Sentence (Jumlah Fiʿliyyah)

**Verb (Fiʿil)**
Depends on tense (past/present/command)
**Subject (Fāʿil)**
**Ruling:** Marfūʿ
**Signs:** ḍammah / wāw / alif / muqaddarah
**Example:**
قَالَ رَبُّكُمْ
rabbukum = fāʿil marfūʿ

### (C) Khabar Muqaddam & Delayed Mubtada’

Occurs when the sentence begins with a zharf or jar–majrūr phrase.
**Example:**
فِي الْبُيُوتِ رِجَالٌ

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## E. Types of Mafʿūl (All: Manṣūb)

**1. Mafʿūl Bih**
→ “What/whom?”
→ Manṣūb (fatḥah / yā’ / alif / muqaddarah)

**2. Mafʿūl Muṭlaq**
→ Masdar reinforcing the verb
→ Manṣūb

**3. Mafʿūl Fīh (Adverb of time/place)**

→ “When? Where?”
→ Manṣūb

**4. Mafʿūl Lahu (Reason/causation)**
→ “Why?”
→ Manṣūb

**5. Mafʿūl Maʿahu (Companionship)**
→ “Together with…”
→ Manṣūb

**6. Second Object (Mafʿūl Bih Thānī)**
→ Verbs requiring two objects (e.g., أَعْطَى , آتَى)
→ Manṣūb

---

## F. Al-Tawābiʿ (Elements That Follow the Iʿrāb of What They Modify)

**1. Naʿt (Adjective)**
Follows the noun in:
- Case (rafʿ / naṣb / jar)
- Gender
- Number
- Definiteness

**2. Badal (Substitute/Apposition)**
Takes the exact case of the replaced noun.

**3. ʿAṭf (Conjunction)**
Maʿṭūf follows the case of maʿṭūf ʿalayh.

**4. Ḥāl (Circumstantial adverbial)**

→ Always **manṣūb**
→ Usually nakirah

**5. Tamyīz (Clarifying noun)**
→ Manṣūb

---

## G. Idāfah Structure

| Part | Ruling | Sign |
|---|---|---|
| **Muḍāf** | According to its position | No tanwīn, no “al” |
| **Muḍāf Ilaih** | Majrūr | Kasrah / yā’ / muqaddarah |

---

## H. Diptotes (Ism Ghayr Munṣarif)

**Characteristics:**

- Cannot take tanwīn
- Jar with *fatḥah* (not kasrah)
- Naṣb also with *fatḥah*

**Reasons include:**

foreign names, feminine names, certain patterns (أفعل، فُعَل، مفاعِل...), additional alif-nūn, resemblance to verbs, etc.

---

## I. “If the word is… then its iʿrāb is…”

1. Mubtada’ → Marfūʿ
2. Khabar → Marfūʿ
3. Fāʿil → Marfūʿ
4. Mafʿūl Bih → Manṣūb

5. Naʿt → Follows the manʿūt
6. Badal → Follows the original noun
7. Tamyīz → Manṣūb
8. Ḥāl → Manṣūb
9. Muḍāf Ilaih → Majrūr
10. After preposition → Majrūr
11. Implied pronoun → Marfūʿ (as fāʿil)
12. After Inna → Ism = naṣb, Khabar = rafʿ
13. After Kāna → Ism = rafʿ, Khabar = naṣb
14. After jazm particle → Verb = majzūm
15. After nāṣib particle → Verb = manṣūb

## J. Ultra-Quick Summary (10-Second Memory Aid)

**A noun can be:**

- Mubtada’ (rafʿ)
- Khabar (rafʿ)
- Fāʿil (rafʿ)
- Mafʿūl (naṣb)
- Muḍāf Ilaih (jar)
- Ism Inna (naṣb)
- Ism Kāna (rafʿ)

**A present verb can be:**

- Marfūʿ (default)
- Manṣūb (nāṣib)
- Majzūm (jazim)

**Main case signs:**

- **Rafʿ:** ḍammah / wāw / alif
- **Naṣb:** fatḥah / yā’ / alif
- **Jar:** kasrah / yā’ / muqaddarah
- **Jazm:** sukun / letter dropped / nūn dropped

# Appendix 3 -Example Sentences With Complete Iʿrāb

## A. General Verse

### 1. اللَّهُ غَفُورٌ رَحِيمٌ

Allah is All-Forgiving, Most Merciful.
Iʿrab:

- اللَّهُ : مبتدأ مرفوع وعلامة رفعه الضمة
- غَفُورٌ : خبر أول مرفوع بالضمة
- رَحِيمٌ : خبر ثانٍ مرفوع بالضمة

### 2. الْكِتَابُ جَمِيلٌ

The book is beautiful.
Iʿrab:

- الْكِتَابُ : مبتدأ مرفوع بالضمة
- جَمِيلٌ : خبر مرفوع بالضمة

### 3. جَاءَ زَيْدٌ

Zaid came.
Iʿrab:

- جَاءَ : فعل ماضٍ مبني على الفتح
- زَيْدٌ : فاعل مرفوع بالضمة

### 4. خَلَقَ اللَّهُ السَّمَاوَاتِ

Allah created the heavens.
Iʿrab:

- خَلَقَ : فعل ماضٍ
- اللَّهُ : فاعل مرفوع بالضمة
- السَّمَاوَاتِ : مفعول به منصوب وعلامة نصبه الكسرة (لأنه جمع مؤنث سالم)

**5. ذَهَبَ الطَّالِبُ إِلَى الْمَدْرَسَةِ**

The student went to the school.

I'rab:

- ذَهَبَ : فعل ماضٍ
- الطَّالِبُ : فاعل مرفوع
- إِلَى : حرف جر
- الْمَدْرَسَةِ : اسم مجرور بالكسرة

**6. فِي الْبَيْتِ رَجُلٌ**

In the house is a man.

I'rab:

- فِي : حرف جر
- الْبَيْتِ : اسم مجرور
- رَجُلٌ : مبتدأ مؤخر مرفوع

**7. إِنَّ اللَّهَ عَلِيمٌ**

Indeed, Allah is All-Knowing.

I'rab:

- إِنَّ : حرف توكيد ونصب

- اللَّهَ : اسم إنَّ منصوب بالفتحة
- عَلِيمٌ : خبر إنَّ مرفوع

**8. كَانَ الْجَوُّ جَمِيلًا**

The weather was beautiful.

I'rab:

- كَانَ : فعل ماض ناقص
- الْجَوُّ : اسم كان مرفوع
- جَمِيلًا : خبر كان منصوب

**9. لَنْ يَنْجَحَ الْكَسُولُ**

The lazy person will not succeed.

I'rab:

- لَنْ : حرف نصب
- يَنْجَحَ : فعل مضارع منصوب بالفتحة
- الْكَسُولُ : فاعل مرفوع

**10. لَمْ يَذْهَبْ أَحَدٌ**

No one went.

I'rab:

- لَمْ : حرف جزم
- يَذْهَبْ : فعل مضارع مجزوم بالسكون
- أَحَدٌ : فاعل مرفوع بالضمة

**لَا رَيْبَ فِيهِ.11**

There is no doubt in it.

Iʿrab:

- لَا : لا النافية للجنس
- رَيْبَ : اسم لا منصوب بالفتحة
- فِي : حرف جر
- هِ : ضمير في محل جر

**رَأَيْتُ الطَّالِبَيْنِ.12**

I saw the two students.

Iʿrab:

- رَأَيْتُ : فعل وفاعل
- الطَّالِبَيْنِ : مفعول به منصوب وعلامة نصبه الياء (مثنى)

**سَمِعْتُ نَصِيحَتَكَ.13**

I heard your advice.

Iʿrab:

- سَمِعْتُ : فعل وفاعل
- نَصِيحَتَكَ : مفعول به + مضاف إليه

**هَذَا كِتَابِي.14**

This is my book.

Iʿrab:

- هَذَا : اسم إشارة مبتدأ مرفوع
- كِتَابِي : خبر، وهو مضاف + الياء مضاف إليه

**الطَّالِبُ الْمُجْتَهِدُ نَاجِحٌ.15**

The diligent student is successful.

Iʿrab:

- الطَّالِبُ : مبتدأ مرفوع
- الْمُجْتَهِدُ : نعت مرفوع
- نَاجِحٌ : خبر مرفوع

**جَاءَتِ الْمُعَلِّمَاتُ.16**

The female teachers came.

Iʿrab:

- جَاءَتْ : فعل ماض مبني
- الْمُعَلِّمَاتُ : فاعل مرفوع بالضمة (جمع مؤنث سالم)

**اجْتَمَعَ الطُّلَّابُ وَالْمُدَرِّسُونَ.17**

The students and the teachers gathered.

Iʿrab:

- اجْتَمَعَ : فعل ماض
- الطُّلَّابُ : فاعل مرفوع
- وَ : حرف عطف
- الْمُدَرِّسُونَ : معطوف مرفوع بالواو

**يَكْتُبُ الْوَلَدُ دَرْسَهُ.18**

The boy writes his lesson.

Iʿrab:

- يَكْتُبُ : فعل مضارع مرفوع
- الْوَلَدُ : فاعل مرفوع
- دَرْسَهُ : مفعول به + مضاف إليه

**19.نَامَ الطِّفْلُ مُتعَبًا**

The child slept, tired.

I'rab:

- نَامَ : فعل ماض
- الطِّفْلُ : فاعل مرفوع
- مُتعَبًا : حال منصوب

**20.تَعَلَّمْتُ الدَّرْسَ جَيِّدًا**

I studied the lesson well.

I'rab:

- تَعَلَّمْتُ : فعل وفاعل
- الدَّرْسَ : مفعول به منصوب
- جَيِّدًا : مفعول مطلق نُوِّب عن لفظ فعله (منصوب)

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## B. Quranic Verses + Complete Grammatical Analysis

### 1. اللَّهُ الصَّمَدُ

(Al-Ikhlāṣ 112:2)

**Iʿrab:**

- **اللَّهُ** : مبتدأ مرفوع بالضمة
- **الصَّمَدُ** : خبر مرفوع بالضمة

### 2. قُلْ هُوَ اللَّهُ أَحَدٌ

(Al-Ikhlāṣ 112:1)

**Iʿrab:**

- **قُلْ** : فعل أمر مبني على السكون والفاعل مستتر
- **هُوَ** : ضمير منفصل في محل رفع مبتدأ
- **اللَّهُ** : خبر مرفوع
- **أَحَدٌ** : بدل أو خبر ثانٍ مرفوع

### 3. لَمْ يَلِدْ وَلَمْ يُولَدْ

(Al-Ikhlāṣ 112:3)

**Iʿrab:**

- **لَمْ** : حرف جزم
- **يَلِدْ** : فعل مضارع مجزوم بالسكون
- **وَلَمْ** : الواو عطف + لَمْ جازمة
- **يُولَدْ** : فعل مضارع مبني للمجهول مجزوم بالسكون

### 4. لَا رَيْبَ فِيهِ

(Al-Baqarah 2:2)

**Iʿrab:**

- **لَا** : لا النافية للجنس
- **رَيْبَ** : اسم لا منصوب بالفتحة
- **فِي** : حرف جر
- **هِ** : ضمير في محل جر

### 5. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

(Al-Fātiḥah 1:7)

**Iʿrab:**

- **صِرَاطَ** : مفعول به منصوب (لفعل محذوف: اهدنا)
- **الَّذِينَ** : نعت أو بدل مجرور
- **أَنْعَمْتَ** : فعل + فاعل (التاء)
- **عَلَيْهِمْ** : جار ومجرور

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## C. Quranic Verses — Intermediate Level

*(Verses are slightly longer, containing more complex grammatical structures.)*

### 1. فَقَالَ لَهُم رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

(Ash-Shams 91:13)

**Iʿrab**

- **فَ** : حرف عطف يفيد الترتيب
- **قَالَ** : فعل ماضٍ
- **لَهُمْ** : جار ومجرور
- **رَسُولُ** : فاعل مرفوع
- **اللَّهِ** : مضاف إليه مجرور
- **نَاقَةَ** : مفعول به منصوب
- **اللَّهِ** : مضاف إليه
- **وَ** : حرف عطف
- **سُقْيَاهَا** : معطوف منصوب، وهو مضاف + ضمير

### 2. وَوَجَدَكَ ضَالًّا فَهَدَى

(Ad-Ḍuḥā 93:7)

**Iʿrab**

- **وَ** : حرف عطف
- **وَجَدَكَ** : وجد = فعل ماض، والكاف = مفعول به أول
- **ضَالًّا** : مفعول به ثانٍ منصوب
- **فَهَدَى** : الفاء للتعقيب، هدى = فعل ماض، والفاعل مستتر

**3. فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ**

(At-Tawbah 9:40)

**Iʿrab**

- **فَأَنْزَلَ** : الفاء للتعقيب، أنزل = فعل ماض
- **اللَّهُ** : فاعل
- **سَكِينَتَهُ** : مفعول به منصوب + مضاف إليه
- **عَلَيْهِ** : جار ومجرور

**4. وَآتَيْنَا مُوسَى الْكِتَابَ**

(Al-Baqarah 2:53)

**Iʿrab**

- **"وَآتَيْنَا** : الواو للعطف، آتينا = فعل + فاعل "نا
- **مُوسَى** : مفعول به أول منصوب
- **الْكِتَابَ** : مفعول به ثانٍ منصوب

**5. اِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي**

(Tā Hā 20:42)

**Iʿrab**

- **اِذْهَبْ** : فعل أمر + فاعل مستتر
- **أَنْتَ** : ضمير منفصل توكيد للفاعل
- **وَأَخُوكَ** : معطوف مرفوع، وهو مضاف + ك ضمير
- **بِآيَاتِي** : جار ومجرور + مضاف إليه

# Appendix 4 - Developing Fluency with Non-Diacritical Text

***— A Guide to Reading Arabic Without Vowels***

For many learners, Arabic text without diacritics (ḥarakāt) can initially appear daunting. However, for fluent readers, the absence of short vowels is not an obstacle.

Reading Arabic is not primarily about seeing the short vowels, but about recognising the structure of the language. When the structure becomes clear, the reader begins to see how words relate to one another, and how meaning emerges from the sentence.

This ability represents an important stage in the learner's journey — moving from recognising individual words toward reading Arabic as a connected system of meaning.

When learners understand how Arabic words are built, how sentences are organised, and how grammatical relationships function, they gradually acquire the ability to supply the missing vowels naturally.

In other words, reading Arabic without vowels is not guesswork.
It is the result of recognising the underlying structure of the language.

Earlier in this book, the *Arabic Language Compass* introduced the layered architecture of Arabic — from letters and vowels, through word patterns and grammatical roles, to sentence structure and meaning. That framework provides the foundation for developing this advanced reading skill.

This appendix explains how fluent readers process unvowelled Arabic and provides a practical roadmap for learners who wish to develop the same ability.

## Part I: How Fluent Readers Process Unvowelled Arabic

Fluent readers do not "guess" the vowels. Instead, their brains perform a rapid and simultaneous analysis of the word and the sentence using several interconnected systems.

## 1. Arabic Words Are Built From Roots

Most Arabic words are derived from a three-letter root that carries a core meaning. Recognising these root letters is often the first step in identifying a word.
**Example root:**

ك ت ب

(relating to writing)
From this root come many related words:

| Word (Vowelled) | Word (Unvowelled) | Meaning |
|---|---|---|
| كَتَبَ | كتب | he wrote |
| كِتَاب | كتاب | book |
| كُتُب | كتب | books |
| مَكْتَب | مكتب | office |
| مَكْتَبَة | مكتبة | library |
| كَاتِب | كاتب | writer |

When a fluent reader sees the letters **كتب**, the brain immediately recognises the root *k-t-b* and activates the semantic field of writing. This greatly narrows the possible meanings.

## 2. The Brain Recognises Patterns (Word Pattern - Awzān)

In addition to roots, Arabic words follow familiar morphological patterns known as *awzān* (أوزان). These patterns provide clues about the function and meaning of a word.

From the same root **ك ت ب**, we obtain:

| Pattern | Example | Word (Unvowelled) | Function |
|---|---|---|---|
| فَعَلَ | كَتَبَ | كتب | Past tense verb |
| فَاعِل | كَاتِب | كاتب | Doer of the action (active participle) |
| مَفْعُول | مَكْتُوب | مكتوب | Object of the action (passive participle) |
| مَفْعَل | مَكْتَب | مكتب | Place (noun of place) |
| مَفْعَلَة | مَكْتَبَة | مكتبة | Place of activity (noun of place) |

Through repeated exposure, readers begin to recognise these patterns automatically.

### 2.1. Recognising Words Beginning with م

Many Arabic nouns beginning with م follow patterns indicating a place, tool, or object related to an action.

| Word | Root | Meaning |
|---|---|---|
| مكتب | ك ت ب | office |
| مدخل | د خ ل | entrance |
| مخرج | خ ر ج | exit |

| Word | Root | Meaning |
|---|---|---|
| مفتاح | ف ت ح | key |

When encountering a word beginning with م, readers often consider whether it may represent:

- a place
- a tool
- something affected by the action

### 2.2. Recognising the Doer (Ism al-Fāʿil)

The doer of an action frequently appears in the pattern **فَاعِل**.

| Word | Meaning |
|---|---|
| كاتب | writer |
| طالب | seeker / student |
| حافظ | memoriser |

These forms often become recognisable even without vowels.

### 2.3. Recognising the Object (Ism al-Mafʿūl)

Arabic also has a pattern for the object of an action: **مَفْعُول**.

| Word | Meaning |
|---|---|
| مكتوب | written |
| مفتوح | opened |
| مكسور | broken |

This pattern usually describes something that has undergone an action.

### 2.4. Recognising the Verbal Noun (Maṣdar)

Verbs often produce a verbal noun, known as a *maṣdar*, expressing the action itself.

| Verb | Maṣdar | Meaning |
|---|---|---|
| كتب | كتابة | writing |
| درس | دراسة | studying |
| علم | علم | knowledge |

Although the patterns vary, exposure gradually makes these forms familiar.

## 3. Word-Shape Recognition

With experience, readers begin recognising words not letter by letter but by their overall visual form.

Just as fluent readers of English recognise words instantly, experienced Arabic readers recognise familiar shapes such as:

| Word Shape | Likely Type |
|---|---|
| مكتب | place noun |
| مدرسة | place noun |
| مكتوب | passive participle |
| طالب | active participle |

Even before consciously analysing the word, the brain often recognises its overall pattern.

This ability develops naturally with exposure to Arabic texts.

### 4. Sentence Structure Narrows the Possibilities

Sentence structure also provides strong clues about grammatical roles and therefore the unwritten vowels.
Consider the sentence:

كتب الطالب الدرس

Even without vowels, the structure becomes clear:

- كتب — verb
- الطالب — subject
- الدرس — object

From this structure, the reader understands:

- الطَّالِبُ — subject (ḍammah)
- الدَّرْسَ — object (fatḥah)

So the sentence is naturally read as:

كَتَبَ الطَّالِبُ الدَّرْسَ

*"The student wrote the lesson."*

### 5. This Happens Almost Instantly

With experience, readers combine several clues simultaneously.

| Clue | What It Reveals |
|---|---|
| Roots | Core meaning |
| Patterns | Word type and function |

| Clue | What It Reveals |
|---|---|
| Sentence structure | Grammatical role (subject, object, etc.) |
| Context | Overall meaning and topic |

This multi-layered recognition allows fluent readers to reconstruct missing vowels quickly and accurately.

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## Part II: A Learner's Roadmap to Developing the Skill

The ability to read unvowelled Arabic develops gradually as learners strengthen each layer of the language.

| Stage | Focus | Goal |
|---|---|---|
| **Step 1** | Letters and sounds | Recognise consonants and long vowels fluently |
| **Step 2** | Ḥarakāt and grammar | Understand how short vowels affect meaning and case |
| **Step 3** | Word morphology (ṣarf) | Recognise common pattern forms (أوزان) |
| **Step 4** | Sentence structure (naḥw) | Identify subjects, objects, and genitive phrases |
| **Step 5** | Integrated reading | Read non-diacritical text comfortably and naturally |

Each stage strengthens the next.

**Key Principle for Reading Unvowelled Arabic**

Reading Arabic without vowels is not about seeing the vowels.
It is about recognising the structure of the language.

When the reader can identify:

- the **root** of a word
- the **pattern** it follows

- the **role** it plays in the sentence

the correct vowels often become clear naturally.

With practice, this process becomes increasingly intuitive.

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## Part III: Methodology and Practical Tips for Reading Unvowelled Text

When encountering Arabic text without vowel marks, a structured approach can help guide the reading process.

### A Quick First Look: The "10-Second Scan"

Before analysing a sentence in detail, experienced readers often perform a quick mental scan of the text. This brief scan helps identify the main elements of the sentence.

During this scan, look for four things:

#### 1. The Verb

Identify the action.

*Example:* In كتب الطالب الدرس, the word كتب suggests the verb "wrote."

#### 2. Familiar Word Patterns

Recognise shapes such as:

| Word | Pattern | Meaning |
|---|---|---|
| كاتب | فَاعِل | writer |
| مكتب | مَفْعَل | office |
| مكتوب | مَفْعُول | written |

#### 3. Structural Words

Notice words that influence grammatical structure:

- prepositions (في، من، إلى، على، لـ، بـ)
- particles such as إنّ
- verbs such as كان

**4. Overall Meaning**
Consider what interpretation makes sense.
*Example:* اكل الولد التفاح → Likely reading: أَكَلَ الوَلَدُ التُّفَّاحَ (*"The boy ate the apple."*)

## The Four-Step Reading Checklist

After the quick scan, a more careful analysis can follow.

**Step 1 — Identify Function Words**
Look for grammatical anchors:
- Prepositions (force the following noun to genitive case)
- Possessive structures (إضافة) (the second noun is genitive)
- إنّ and its sisters (affect subject case)
- كان and its sisters (affect predicate case)

**Step 2 — Identify the Verb**
Locate the action. In verbal sentences:
- The subject (فاعل) is **marfūʿ** (ḍammah)
- The object (مفعول به) is **manṣūb** (fatḥah)

**Step 3 — Apply the Default Structure**
The most common structure is **Verb → Subject → Object**. This provides the first clues to the missing vowels.

**Step 4 — Use Context**
If grammar leaves ambiguity, consider the meaning.
*Example:* اكل الولد → Logical reading: أَكَلَ الوَلَدُ (*"The boy ate."*)

Quick Reference Guide

| If you see... | It is usually... | Reason |
|---|---|---|
| Verb + noun + noun | Subject then object | Default VSO structure |
| Preposition + noun | Genitive case (kasrah) | Prepositions govern the genitive |
| إضافة (possessive chain) | Second noun is genitive | Possessive structure requires it |
| Indefinite noun ending in ا | Accusative case (fatḥah) | The alif is a visible marker of naṣb |
| End of a sentence | Pause without a vowel | Stopping (waqf) is valid in pausa |

**When the Structure Becomes Visible**
At first, reading Arabic without vowels may feel uncertain. But as learners grow familiar with roots, patterns, and sentence structures, the language gradually reveals its internal consistency.

Words begin to feel familiar. Patterns become recognisable. Sentence structures become predictable.

What once required careful analysis eventually becomes intuitive.

This is the stage where the architecture of the language becomes visible.

And once that structure is seen clearly, the absence of vowel marks is no longer a barrier. Instead, the reader begins to experience the language in its natural written form.

# Appendix 5 : Why Translation Sounds Different from the Arabic You Learned

***Practical Notes on Nuances in Arabic-to-English Translation***

**Note to the Reader**

This appendix complements **Section 10C: Limits of Translation**. The examples below show how those limits may appear in actual Qurʾānic verses.

These notes are based on personal observations regarding **English translations**, especially from the perspective of readers whose native language is not English.

The same points **may not apply** in exactly the same way to other languages, since each language expresses meaning differently.

**Introduction**

Translation is a great blessing. It allows readers who do not yet know Arabic to access meaning, guidance, and reflection.

At the same time, many learners notice something surprising:

After learning the meaning of an Arabic word, the English translation may still sound different from what a dictionary first suggested.

This does not necessarily mean the translation is wrong.

Often, it means the translator has chosen a smoother, clearer, and more natural English sentence in order to communicate the intended meaning.

Many learners feel puzzled at this stage, but this difference is often a normal feature of translation.

Arabic and English organise meaning differently. Arabic may place several shades of meaning into one word, while English may need several words. Sometimes Arabic uses a noun where English prefers a verb. Sometimes Arabic places a word first for emphasis, while English rearranges the sentence for readability.

For this reason, a dictionary meaning and a readable translation may not always look the same.

**A dictionary explains a word. A translation explains a sentence.**

This appendix uses Qurʾānic examples to show why translations may sound different even when the original Arabic word is known.

**An Important Clarification**

A translation of the Qurʾān is not the Qurʾān itself.

The Qurʾān is the revealed Arabic text, with its precise wording, sound, arrangement, and depth of meaning.

Any translation is a human effort to convey meanings into another language. Such translations may be beneficial and carefully prepared, but they remain explanations of meaning rather than a replacement for the Arabic original.

Translations are therefore valuable guides, but they do not carry every layer of the Qurʾān's language.

## Arabic Uses a Person-Word, English Often Uses an Action Phrase

Arabic may use a single word to describe a kind of person — their identity, character, or habitual way of acting.

English may translate the same meaning through an action phrase because this often sounds more natural and idiomatic.

This pattern is not universal. Some other languages can preserve the person more directly through structures equivalent to *people who…*

The English tendency to express such person-forms through verbs or clauses is often a stylistic preference of English rather than a necessity of meaning.

**Example 1 — Qurʾān 30:31**

**Arabic:** مُنِيبِينَ إِلَيْهِ

**Dictionary Sense:**
Returning ones / repentant ones — people whose habitual disposition is to return repeatedly to Allah.

| Translation | Rendering |
|---|---|
| The Clear Quran | “Always turn to Him in repentance” |
| Saheeh International | “Turning in repentance to Him” |

**Closer Literal English:**
“As repentant ones, turning back to Him.”

**Possible Structure in Other Languages:**
“People who return to Him in repentance.”

**Example 2 — Qurʾān 16:128**

**Arabic:** وَالَّذِينَ هُمْ مُحْسِنُونَ

**Dictionary Sense:**
Doers of good — people whose regular character is to act with excellence.

| Translation | Rendering |
|---|---|
| The Clear Quran | “those who do good” |
| Saheeh International | “those who do good” |

**Closer Literal English:**
“And those who are good-doers.”

**Possible Structure in Other Languages:**
“And people who do good.”

**What to Notice**

In both examples, the translators avoid rigid literal forms such as:

- repentant ones
- good-doers

Instead, they use:

- an action phrase (*turn in repentance*)
- a relative clause (*those who do good*)

The main meaning is preserved, but the sense of a stable identity or habitual character becomes less visible.

Some other languages may preserve the person more naturally.

**Translation Note**

When translating from Arabic into English, many person-forms are naturally expressed as verbs or clauses.

This often improves readability, but a layer of identity or habitual character may become weaker in translation.

## A.1 However, Not All Arabic Person-Words Become Action Phrases

The pattern described earlier — an Arabic person-word becoming an English action phrase — is common, but it is not absolute.

Some Arabic words describe recognised groups or stable identities, such as religious or communal labels. In these cases, English usually keeps the words as nouns because natural noun equivalents already exist.

| Arabic Word | Common English Translation |
|---|---|
| مُسْلِمُونَ | Muslims |
| مُؤْمِنُونَ | believers |
| كَافِرُونَ | disbelievers |
| صَالِحُونَ | righteous people |
| خَاسِرُونَ | losers / those who are lost |

**Example**

**Qurʾān 33:35**
إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
**Common Translation:**
Indeed, the Muslim men and Muslim women.

**Nuance**

These words describe a recognised group identified by faith.

Because English already has natural group nouns such as *Muslims* and *believers*, the identity sense is easily preserved.

**Key Takeaway**

- If an Arabic word names a recognised group or identity, English often keeps it as a noun.
- If it describes a quality, state, or ongoing action, English may prefer an action phrase or clause, as seen earlier with مُنِيبِينَ and مُحْسِنِينَ.

---

## B. Arabic Uses Word Order for Emphasis

Arabic may move an important word to the front of the sentence. English often returns the sentence to normal order.

Example

**Arabic Text:** (1:5) إِيَّاكَ نَعْبُدُ

**Dictionary Sense:**
You — we worship

**Common Translation:**
We worship You.

**Nuance:**
The word **You** is placed first for exclusivity and emphasis.

**Translation Note:**

Natural English usually begins with the subject: *We worship You.* Some translations add *You alone* to preserve the emphasis.

---

## C. Arabic Uses a Stronger Word Pattern

Arabic word patterns can show stronger, repeated, or lasting qualities. English may use one simpler word.

Example

**Arabic Text:** (76:3) شَاكِرًا أَوْ كَفُورًا

**Dictionary Sense:**
Grateful or intensely ungrateful

**Common Translation:**
Grateful or ungrateful.

**Nuance:**
The word **كَفُورًا** suggests deeper and more persistent ingratitude.

**Translation Note:**

English often chooses the simpler word *ungrateful* for readability, even though some intensity becomes less visible.

---

## D. Arabic Gives Complete Negation

Arabic may deny something absolutely. English may sound lighter.

Example

**Arabic Text:** (2:2) لَا رَيْبَ فِيهِ

**Dictionary Sense:**
Not a single doubt in it

**Common Translation:**
There is no doubt in it.

**Nuance:**
The wording denies every kind of doubt completely.

**Translation Note:**
English *no doubt* communicates the meaning well, though the full force may need explanation elsewhere.

---

## E. Arabic Uses Past Tense for Future Certainty

Arabic may use the past tense to show that a future event is certain.

Example
**Arabic Text:** (108:1) إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
**Dictionary Sense:**
We gave you al-Kawthar

**Common Translation:**
We have granted you al-Kawthar.

**Nuance:**
The promise is expressed as already secured.

**Translation Note:**
English readers may misunderstand a strict past tense here, so translators often use present perfect wording.

## F. Small Particles Carry Big Meaning

Short Arabic particles may carry sequence, consequence, delay, contrast, or connection.

Because they are small words, they are easily overlooked. Yet they often guide the logic and flow of a sentence.

### F.1 — فَ

Example

**Arabic Text:** (2:152) فَاذْكُرُونِي أَذْكُرْكُمْ

**Dictionary** **Sense:**
So remember Me, and I will remember you

**Common Translation:**
Remember Me; I will remember you.

**Nuance:**
The particle فَ links the two statements directly.

**Translation Note:**

Some translations omit *so* because the connection is understood naturally.

**Reflection Note:**

The verse presents remembrance of Allah as directly connected to His remembrance of the servant.

### F.2 — ثُمَّ

Example

**Arabic Text:** (22–80:21) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ • ثُمَّ إِذَا شَاءَ أَنْشَرَهُ

**Dictionary Sense:**
Then He caused him to die and buried him; then, when He wills, He will raise him.

**Common Translation:**
Then He causes him to die and buries him; then He will resurrect him.

**Nuance:**
The particle ثُمَّ often indicates sequence with stages or interval.

**Translation Note:**
English uses *then*, but may not fully show the sense of stage-after-stage movement.

**Reflection Note:**
Life, death, burial, and resurrection are presented as appointed stages under divine control.

### F.3 — وَ

Example
**Arabic Text:** (2:44) أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ
**Dictionary Sense:**
Do you command people to righteousness while forgetting yourselves?

**Common Translation:**
Do you command people to righteousness and forget yourselves?

**Nuance:**
The particle وَ can indicate simultaneity or contrast, not only simple addition.

**Translation Note:**
English often uses *and* because it is the most natural equivalent, though *while* may better show the tension.

**Reflection Note:**
The verse exposes inconsistency between outward teaching and personal conduct.

**Key Takeaway**

Sometimes the smallest words carry the biggest connections.

When a translation feels smoother or shorter, part of the hidden meaning may lie in the particle.

---

## G. Definite and Indefinite Meaning

Arabic often uses:

- definite forms (with ال)
- indefinite forms (without ال)

English does not always show these distinctions clearly.

### G.1 Indefiniteness for Magnification

Example

**Arabic Text:** (103:2) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

**Dictionary Sense:**

Indeed, mankind is surely in loss.

**Closer Rendering:**

Indeed, mankind is certainly in vast loss.

**Common Translation:**

Indeed, mankind is in loss.

**Nuance:**

- الْإِنْسَانَ refers to mankind as a category.
- خُسْرٍ is indefinite and may suggest broad or serious loss.

**Translation Note:**

English can say *loss*, but may not fully show the weight carried by the Arabic form.

## G.2 Indefiniteness for Significance

Example

**Arabic Text:** (17:80) وَاجْعَل لِّي سُلْطَانًا نَّصِيرًا

**Dictionary Sense:**

Grant me a supporting authority.

**Closer Rendering:**

Grant me a mighty supporting authority.

**Common Translation:**

Grant me a supporting authority.

**Nuance:**

The indefinite noun may suggest something weighty or powerful.

**Translation Note:**

English often uses a simple phrase such as *authority*, though the Arabic wording may feel stronger.

**Key Takeaway**

A small change in form — adding or removing ال — can affect meaning.

Even when the English translation looks simple, the Arabic form may carry extra depth.

**A Helpful Principle for Learners**

When a translation sounds different from the dictionary meaning, ask:

1. Is English using a smoother sentence?
2. Is one Arabic word being expressed with several English words?
3. Has English changed a noun into a verb or phrase?
4. Has emphasis been softened for readability?
5. Is the meaning preserved even if the wording changed?

Often, the answer is yes.

**A Simple Reminder**

Do not assume:

- dictionary meaning = final translation
- word-for-word rendering = best translation
- different wording = wrong translation

Languages express meaning differently.

**Final Reflection**

Learning vocabulary is valuable.

But understanding translation requires more than vocabulary alone.

A person may know the meaning of each word in a sentence, yet still not know how that sentence should sound naturally in another language.

That is why translation is both knowledge and judgment.

The more one studies Arabic, the more one appreciates not only what words mean, but how meanings are carried.

**Closing Note**

Do not feel discouraged if translation sometimes sounds different from what you expected.

With time, you will begin to recognise why translators make certain choices, and your reading will become deeper, clearer, and more confident.

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# Appendix 6: Additional E-Book Links

| No. | Title (English) | Title (Bahasa Malaysia) | Download Links |
|---|---|---|---|
| 1 | **Arabic Language: From Zero to Reflection - A Survival Guide for Part-Time Learners**<br><br>**7 July 2026** | **Bahasa Arab: Dari Sifar ke Tadabbur – Nota Survival untuk Pelajar Sambilan**<br><br>**7 July 2026** | **BM:** Download / View<br><br>**EN:** Download / View |
| 2 | ***Arabic Verb Forms (I–X):*** **One Root, Many Meanings (*A Practical Framework for Applying Arabic Verb Forms*)** | **Bentuk-Bentuk Kata Kerja Bahasa Arab (I–X) - Satu Akar Kata, Pelbagai Arah Makna** | **BM:** Download / View<br><br>**EN:** Download / View |
| 3 | **Beginner's Guide to Reflecting on Allah's Messages through the Language of the Qur'an**<br><br>**Let's Tadabbur** | **Panduan Asas Merenungi Mesej Allah melalui Bahasa al-Qur'an**<br><br>**Mari Tadabbur** | **BM:** Download / View<br><br>**EN:** Download / View |
| 4 | **The Noble Quran: Allah's Messages and Commands (Latest Edition)**<br><br>**2 Apr 2026** | **Al-Quran: Pesanan dan Perintah Allah (Edisi Terkini)**<br><br>**2 Apr 2026** | **BM:** Download / View<br><br>**EN:** Download / View |
| | **Sahih International Version** | | Download / View |
| 5 | **Da'wah: The Forgotten** | **Da'wah: Sunnah yang** | **BM:** Download / View |

| No. | Title (English) | Title (Bahasa Malaysia) | Download Links |
|---|---|---|---|
| | **Sunnah** | **Dilupakan** | **EN:** Download / View |
| **6** | **What the Quran Says About Calling to Islam** | **Seruan kepada Islam Menurut al-Quran** | **BM:** Download / View<br>**EN:** Download / View |
| **7** | **Predestination Explained Through Quranic Verses**<br>**2 Apr 2026** | **Takdir Dijelaskan Melalui Ayat-Ayat Al-Quran**<br>**2 Apr 2026** | **BM:** Download / View<br>**EN:** Download / View |

**Additional Links & Contact**

- 📁 **Backup & Other Files (Check for latest versions):** Google Drive Folder
- 📄 **It is recommended to refer to this link for the most recent updates and improvements. :** Download / View

  **Recent updates may include:**
  - Corrections to wording or explanations
  - Minor structural improvements
  - Adjustments or removal of selected examples
  - Enhanced clarity in specific sections

  These updates are part of an ongoing effort to make the material clearer, more accurate, and easier to benefit from.
- 📧 **Contact Email:** Mihra6369@gmail.com

- **Broken Links** — In the event of a broken link, you may search for the **book title** directly on public platforms (e.g., **Archive.org, Academia.edu, Scribd, etc**).

**The Quran Resource Link:**

This link opens a PDF with Qur'anic materials for reflection and study. It is securely hosted on Google Drive and can be previewed in your browser before downloading.

It contains **no executable content or embedded scripts**.

- **File Type**: PDF
- **Hosted On**: Google Drive

Sometimes, depending on your device or security settings, you may see a **"Security Warning"** when opening a link. This is just a standard caution message and does not mean the file is harmful.

For added peace of mind, you are welcome to **scan the file using www.virustotal.com** or your preferred antivirus tool before downloading. If you would prefer to receive the file by e-mail, feel free to send your request to the email address provided below.

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# Indexes

# Index for Section 1 — Introduction to Letters, Vowel Systems, and the Structure of Iʿrāb

| Introduction to Letters, Vowel System, and Iʿrāb Structure | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| The Language Architecture | Architectural blueprint of the Arabic language. |
| The Arabic Compass | The core ideas |
| Arabic Letters | Each letter has its own sound and point of articulation, which affects meaning and pronunciation. |
| Vowel System (Harakāt) | Vowel signs determine how a word is pronounced and often change its meaning. |
| Structure of Iʿrāb | The final vowel shows a word's role in the sentence. |
| Mabnī and Muʿrab | Words are either fixed in form (mabnī) or change their endings (muʿrab). |
| The Four States of Iʿrāb | Rafʿ, Naṣb, Jarr, and Jazm show the grammatical function of words. |
| Nakirah and Maʿrifah | Nouns can be indefinite (nakirah) or definite (maʿrifah), which affects meaning. |
| Adjectives (Naʿt) | Adjectives follow the noun and match it in gender, number, definiteness, and iʿrāb. |
| Hamzah (ء) | A special letter with specific pronunciation and spelling rules. |
| Singular, Dual, and Plural | Arabic nouns have three number forms: one, two, and more than two. |
| Singular (Mufrad) | One person or thing. |

| Introduction to Letters, Vowel System, and Iʿrāb Structure | |
|---|---|
| Dual (Muthannā) | Two persons or things. |
| Plural (Masculine) | Regular masculine plural with fixed endings. |
| Plural (Feminine) | Regular feminine plural with ـات ending. |
| Broken Plural | Irregular plural with internal pattern change. |

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## Index for Section 2: Building Connections

| Building Connections | |
|---|---|
| Subtopic | Brief Explanation |
| Hurūf al-Jarr (Prepositions) | Words that link a noun to another word and place it in the jarr state. |
| Idāfah (Genitive Construction) | A two-noun structure showing possession or close relationship. |
| Al-Tawābiʿ (Dependent Words) | Words that follow another word and match it in grammatical form. |
| Naʿt (Adjective) | A describing word that matches the noun in form and meaning. |
| ʿAṭf (Conjunction) | A word that links two similar words or phrases together. |
| Tawkīd (Emphasis) | A word used to strengthen or confirm the meaning. |
| Badal (Substitution) | A word that replaces or clarifies the noun before it. |
| Zaraf Makān & Zamān (Adverbs of Place and Time) | Words that show where or when an action happens. |
| Ism Isyārah (Demonstratives) | Words used to point to something near or far. |
| Ḍamāʾir (Pronouns) | Words that replace a known noun. |
| Asmāʾ al-Istifhām (Interrogatives) | Words used to ask questions. |
| Asmāʾ an-Nidāʾ (Vocative Forms) | Words used to call or address someone. |
| Afʿāl at-Taʿajjub (Exclamatory | Special expressions used to show amazement. |

| Building Connections | |
|---|---|
| Forms) | |
| Ism Mawṣūl (Relative Pronouns) | Words that connect a noun to a descriptive clause. |
| Summary – How Words Connect | Arabic meaning is built through relationships between words using these key structures. |

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# Index for Section 3: The Verb System

### Actions and Time in the Arabic Language

| The Verb System | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| Root and Pattern System | Arabic words are built from roots that gain meaning through specific patterns. |
| The Three Main Verb Tenses | Arabic verbs express past, present/future, or command. |
| Fiʿl Māḍī (Past Tense) | Describes an action that has already happened. |
| Fiʿl Muḍāriʿ (Present/Future Tense) | Describes an action happening now or in the future. |
| Fiʿl Amr (Imperative) | Used to give commands or instructions. |
| Future Particles (سَ and سَوْفَ) | Particles used to indicate future actions. |
| Moods of the Present Tense | The present verb changes form according to grammatical context. |
| Rafʿ (Indicative Mood) | Used for statements and general actions. |
| Naṣb (Subjunctive Mood) | Used after certain particles to show purpose or future negation. |
| Jazm (Jussive Mood) | Used for prohibition, negation, or conditional meaning. |
| Afʿāl Khamsah (Five Special Forms) | Five present-tense verb forms with special endings. |
| Passive Verb (Fiʿl Majhūl) | A verb where the doer is not mentioned. |

| **The Verb System** | |
|---|---|
| Weak Verbs | Verbs that contain a weak letter in the root. |
| Types of Weak Verbs | Different categories based on the position of the weak letter. |
| Derived Verb Patterns (Awzān) | Standard patterns that expand the meaning of a root. |
| Functions of Derived Forms | Each verb form adds a specific type of meaning. |
| Summary of the Verb System | Arabic verbs combine root, pattern, tense, and grammatical context to express meaning. |

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## Index for Section 4: Word Formation & Derivation

**How derived nouns are formed and function within the Arabic language system**

| Word Formation & Derivation | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| Derived Nouns (al-Mushtaqāt) | Words formed from a root through specific patterns to create related meanings. |
| Masdar (Verbal Noun) | A noun that expresses the action itself without time or doer. |
| Masdar Mīmī | A special masdar form that begins with the letter mīm. |
| Ism al-Fāʿil (Active Participle) | A noun that indicates the doer of an action. |
| Ism al-Mafʿūl (Passive Participle) | A noun that indicates the receiver of an action. |
| Ism al-Makān / al-Zamān | A noun that indicates the place or time of an action. |
| Ism al-Ālah (Instrument Noun) | A noun that indicates the tool used to perform an action. |
| Patterns by Verb Form | Each verb form produces its own set of derived nouns. |
| Word Families from the Same Root | Many related words emerge from a single root. |
| Derived Forms in Sentences | Derived nouns function according to their grammatical role in a sentence. |
| Morphology, Function, and Meaning | Word form and sentence position work together to produce meaning. |

| Word Formation & Derivation | |
|---|---|
| Learning the Derivation System | Understanding roots and patterns helps recognise many related words. |
| Ism al-Nisbah (Attributive Noun) | A noun that shows affiliation or relation to something. |
| Ism Tafḍīl (Comparative Form) | A noun that expresses comparison or the highest degree of a quality. |
| Ism Ṣighār (Diminutive Form) | A noun that indicates smallness or endearment. |
| Summary of Word Formation | Arabic words are built from roots and patterns to create meaning. |

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## Index for Section 5: Mastering Sentences

### How Arabic words combine to form complete and meaningful sentences


| Mastering Sentences | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| Arabic Language Mindset | Meaning in Arabic is guided by iʿrāb and sentence structure. |
| Two Core Sentence Types | Arabic has verbal sentences and nominal sentences. |
| Flexibility Through Iʿrāb | Word order may change, but iʿrāb shows each word's role. |
| Nominal Sentence (Mubtadaʾ & Khabar) | A sentence that begins with a noun and is completed by a predicate. |
| Types of Mubtadaʾ | The subject may appear in different structural forms. |
| Types of Khabar | The predicate may be a word, phrase, or full sentence. |
| Verbal Sentence (Fiʿl & Fāʿil) | A sentence that begins with a verb followed by its doer. |
| Verbs with Two Objects | Some verbs require two objects to complete their meaning. |
| Objects of the Verb (al-Mafʿūlāt) | Different objects complete and clarify the action of the verb. |
| al-Mafʿūl Bih (Direct Object) | The person or thing directly affected by the action. |
| al-Mafʿūl al-Muṭlaq (Absolute | An object used to emphasise or clarify the |

| Mastering Sentences | |
|---|---|
| Object) | action. |
| al-Mafʿūl Fīhi (Time/Place Object) | An object that shows when or where the action occurs. |
| Mafʿūl Lahu (Object of Purpose) | An object that explains the reason for the action. |
| al-Mafʿūl Maʿahu (Object of Accompaniment) | An object that indicates accompaniment with the action. |
| Shibh al-Jumlah (Phrase Structures) | A phrase that functions like part of a sentence. |
| Tamyīz | A noun that removes ambiguity and clarifies what is meant in a sentence. |
| Ḥāl | A noun that describes the condition or state of the doer during the action. |
| Absolute Negation with Lā | A structure that negates an entire category. |
| Exception Structure (Istithnāʾ) | A structure used to exclude something from a general statement. |
| Negation (An Nafy) | Particles used to negate actions or states. |
| Conditional Structures | Sentences that link a condition to its result. |
| Position of the Subject (Fāʿil) | The subject’s position may vary because iʿrāb shows its role. |

## Index for Section 6: Advanced Grammar

| Advanced Grammar | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| The Sisters of Kāna | A group of verbs that change the predicate of a nominal sentence to the accusative. |
| The Sisters of Inna | A group of particles that change the subject of a nominal sentence to the accusative. |
| Comparison: Kāna and Inna | Kāna affects the predicate, while Inna affects the subject. |
| Expressions of Hope and Supplication | Special forms used to express hope, wishes, or prayers. |
| Cardinal Numbers | Numbers used to show quantity. |
| Ordinal Numbers | Numbers used to show order or position. |
| Fractional Numbers | Numbers used to show parts of a whole. |
| Qasam (Oath Structure) | A structure used to express an oath or strong affirmation. |
| Advanced Grammatical Particles | Key particles used for negation, condition, emphasis, hope, and exception. |

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## Index for Section 7: Exceptions & Comparisons

| Exceptions & Comparisons | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| Comparison of Basic Structures | Shows the differences between nominal sentences, adjectival phrases, and idāfah structures. |
| Exceptions for Mubtadaʾ and Khabar | Special cases where the normal subject–predicate structure changes. |
| Yāʾ al-Mutakallim and Nūn al-Wiqāyah | Changes that occur when words attach to the suffix meaning “my” or “me.” |
| Hāʾ al-Kināyah | The third-person pronoun that changes form for ease of pronunciation. |
| Sound Feminine Plural | A regular feminine plural formed with the ending ـات. |
| The Five Special Nouns | Five nouns that use long vowels instead of short vowels for iʿrāb. |
| Diptotes (Mamnuʿ min aṣ-Ṣarf) | Nouns that do not take tanwīn and follow special case endings. |
| Two Special Types of Alif | Special forms of alif that affect pronunciation and iʿrāb. |
| Exceptions Related to Verbs | Special cases where verbs behave differently from the normal patterns. |
| Ṣifah vs. Ism Fāʿil vs. Ism Mafʿūl | The difference between descriptive adjectives and verb-derived nouns. |

## Index for Section 8: Step-by-Step Application of Iʿrāb

*This section explains the various iʿrāb situations that may appear in a sentence.*

| Step-by-Step Application of Iʿrāb | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| Practical Introduction to Iʿrāb | Iʿrāb is the change of a word's final vowel to indicate its grammatical role. Core endings: rafʿ, naṣb, jarr, and jazm. **Main iʿrāb: rafʿ (ـُ), naṣb (ـَ), jarr (ـِ), jazm (ـْ).** |
| Hurūf al-ʿIllah (Weak Letters) | Weak letters (ا، ي، و) may cause hidden or altered endings, especially in certain verb forms. **Main iʿrāb: often muqaddar (hidden) or affected in jazm.** |
| Nominal Sentence (Jumlah Ismiyyah) | A sentence beginning with a noun: mubtadaʾ and khabar. Structures may change under Kāna or Inna. **Main iʿrāb: mubtadaʾ marfūʿ, khabar marfūʿ (with changes under Kāna/Inna).** |
| Verbal Sentence (Jumlah Fiʿliyyah) | A sentence beginning with a verb: verb, subject, and optional object. **Main iʿrāb: fāʿil marfūʿ, mafʿūl bih manṣūb; muḍāriʿ may be marfūʿ, manṣūb, or majzūm.** |
| Verbs with Two Objects | Some verbs require two objects to complete their meaning. **Main iʿrāb: both objects manṣūb.** |
| Mafʿūlāt (Objects & Complements) | Elements that complete the meaning of a verb, such as direct object, time, place, purpose, and emphasis. **Main iʿrāb: generally manṣūb.** |
| Supplementary & Rhetorical Elements | Elements that enrich meaning, such as ḥāl, naʿt, badal, and connectors. **Main iʿrāb: ḥāl and tamyīz manṣūb; others follow the noun they relate to.** |

| Step-by-Step Application of Iʿrāb | |
|---|---|
| The Five Special Nouns | Five nouns that use long vowels instead of short vowels for case endings. **Main iʿrāb: و (rafʿ), ا (naṣb), ي (jarr).** |
| Nouns with Special Case Patterns | Dual and sound plurals use fixed endings to mark case. **Main iʿrāb: dual and masculine plural show rafʿ vs. naṣb/jarr through their endings; feminine plural: ـاتُ / ـاتِ** |
| Conditional Sentences | A structure linking a condition to its result. **Main iʿrāb: verbs of condition and result usually majzūm.** |
| Full Qurʾānic Iʿrāb Analysis | Step-by-step analysis of Qurʾānic sentences to reveal grammatical meaning. **Focus: identifying rafʿ, naṣb, jarr, and jazm in real verses.** |

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## Index for Section 9: Nuances of Iʿrāb – Subtle Aspects Often Overlooked

*This section explores subtle and often overlooked iʿrāb situations in Arabic sentences.*

| Nuances of Iʿrāb – Subtle Aspects Often Overlooked | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| Iʿrāb Ẓāhir & Iʿrāb Muqaddar | Visible endings are pronounced clearly, while hidden endings remain grammatically present but not audible, often due to weak letters or alif maqṣūrah. **Main iʿrāb: visible vs. hidden rafʿ, naṣb, and jarr.** |
| Nūn al-Wiqāyah & Yāʾ al-Mutakallim | A protective nūn appears between a verb and the suffix "–me/my" to preserve pronunciation. **Main iʿrāb: endings often hidden or adjusted when attached to yāʾ al-mutakallim.** |
| Khabar Muqaddam | The predicate appears before the subject to create emphasis or focus. **Main iʿrāb: both mubtadaʾ and khabar remain marfūʿ.** |
| Dependent Clause & Jumlah Istiʾnāfiyyah | A dependent clause is grammatically linked to what comes before, while an istiʾnāfiyyah clause introduces a new idea. **Main iʿrāb: follows the function of the clause (ṣifah, ḥāl, or khabar).** |
| Mafʿūl Liʾajlih | A noun that explains the reason or purpose of an action. **Main iʿrāb: always manṣūb.** |
| Agreement by Meaning in Qurʾānic Iʿrāb | Words may agree with the intended meaning rather than the literal form of the noun. **Main iʿrāb: agreement follows meaning, not only structure.** |
| Ḥadhf and Taqdīr | Certain words may be omitted but understood from context, creating depth and conciseness. **Main iʿrāb:** |

| Nuances of Iʿrāb – Subtle Aspects Often Overlooked | |
|---|---|
| | **inferred based on the reconstructed structure.** |
| Ism Munqaṣ & Ism Maqṣūr | Nouns ending in weak letters have hidden case endings due to pronunciation limits. **Main iʿrāb: mostly muqaddar (hidden).** |
| Iʿrāb and Qurʾānic Phonetic Beauty | Tajwīd may mask the sound of endings, but the grammatical iʿrāb remains intact. **Main iʿrāb: structurally present even when not audible.** |
| Summary of Iʿrāb Nuances | A review of how rafʿ, naṣb, jarr, and jazm function across sentence structures. **Main iʿrāb: all four states and their applications.** |

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## Index for Section 10: From Grammar to Tadabbur

*This section guides the reader from grammatical understanding to reflective engagement with the Qurʾān.*

| **From Grammar to Tadabbur** | |
|---|---|
| **Subtopic** | **Brief Explanation** |
| What Is Tadabbur? | A deep and reflective reading that seeks the wisdom and guidance within each verse. |
| Tadabbur, Tafsīr, and Translation | Three levels of understanding: translation gives basic meaning, tafsīr explains in depth, and tadabbur reflects on guidance. |
| Tadabbur: The Right of Every Believer | Every believer is encouraged to reflect on the Qurʾān with humility and proper guidance. |
| Steps of Tadabbur | Practical steps to reflect on verses with awareness and connection. |
| Limitations of Translation | Translation gives basic meaning but cannot fully convey the depth of Qurʾānic Arabic. |
| Key Elements of Tadabbur | Core linguistic and thematic features that reveal deeper meanings. |

**Tadabbur Tools**

| Subtopic | Brief Explanation |
|---|---|
| **Foundational Mindset for Tadabbur** | The heart and attitude required when approaching the Qurʾān. |
| I. No Word Is Without Purpose | Every word and structure in the Qurʾān carries wisdom. |

| Subtopic | Brief Explanation |
|---|---|
| II. Precise Word Choice | Each Qurʾānic term is selected with deep meaning and nuance. |
| III. Ordering of Allah's Names | The sequence of Divine Names teaches balanced knowledge of Allah. |
| **Analytical Tools While Reading** | Practical methods to observe structure, meaning, and emphasis in verses. |
| IV. Specific and General Expressions | Word choice may narrow or broaden the intended meaning. |
| V. Verses of Reality and Action | Some verses build belief, while others call to action. |
| VI. Layers of Meaning in One Word | A single word may carry multiple connected meanings. |
| VII. Forms of Emphasis in Verses | The Qurʾān uses various tools to strengthen certainty. |
| **The Core Messages of the Qurʾān** | The main themes that shape the Qurʾān's guidance and worldview. |
| VIII. Source of Guidance | True guidance comes only from Allah. |
| IX. Allah's Call to Humanity and Believers | Different calls address all people or the believers specifically. |
| X. Commands and Prohibitions | Commands guide, and prohibitions protect the believer. |
| XI. Promises and Warnings | The Qurʾān balances hope and caution. |
| XII. Value of Time and the Afterlife | Awareness of time and the hereafter shapes a meaningful life. |
| XIII. Sunnatullah: Cause and Effect | Allah has placed consistent laws governing outcomes in life. |

## Closure

| Subtopic | Brief Explanation |
|---|---|
| Beginning the Journey of Tadabbur | Understanding Qurʾānic Arabic turns knowledge into reflection and transformation. |

## Indexes :

# Quick Reference Guide: Key Concepts in Arabic Grammar and Ṣarf

**Subtopic**


**Part 1 – Grammar Review**

1. The Three Main Vowel Signals
2. I'rab States Summary
3. Nakirah vs Ma'rifah
4. Adjective (Na't) Agreement Rules
5. Number in Arabic
6. Hurūf al-Jarr (Common Prepositions)
7. Idāfah (Possessive Structure)
8. Independent Pronouns (Munfasil)
9. Attached Pronouns (Muttasil)
10. Demonstratives (Ism Isyārah)
11. Question Words (Asmā' al-Istifhām)
12. Relative Pronouns (Ism Mawṣūl)
13. The Five Special Nouns
14. Three Verb Tenses
15. Present Tense Moods
16. Passive Verb Indicators
17. Kāna and Its Sisters
18. Inna and Its Sisters
19. Negation Particles
20. Conditional Particles
21. Exception (Istithnā') Particles
22. Oath (Qasam) Structure
23. Quick I'rab Identification

**Subtopic**

24. One-Page Memory Aid

**Part 2 – Verb Forms & Tadabbur Reference**

How to Use This Reference

Form I (فَعَلَ) – Basic Root Meaning

Form II (فَعَّلَ) – Causative / Intensive

Form III (فَاعَلَ) – Reciprocal / Mutual Action

Form IV (أَفْعَلَ) – Direct Causation

Form V (تَفَعَّلَ) – Reflexive of Form II

Form VI (تَفَاعَلَ) – Reciprocal of Form III

Form VII (انْفَعَلَ) – Spontaneous/Passive-like

Form VIII (افْتَعَلَ) – Reflexive/Internal Effort

Form IX (افْعَلَّ) – Colors/Physical States

Form X (اسْتَفْعَلَ) – To Seek/Request/Consider

Summary Table: All Ten Forms (Root ك–ت–ب as Example)

Passive Voice (Majhūl)

Quick Tadabbur Tips

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## Appendices

**Index for Appendix 1: Particles and Qurʾānic Translation**

| Sub-topic | Brief Description |
|---|---|
| Introduction to Particles | Small words carrying major meanings in Qur'anic language |
| Hamzah (أ) | Question particle - from neutral to rebuking tone |
| In (إِن) | "If" or "only" depending on structure |
| Idhā (إِذَا) | "When" for future and sudden events |
| Idh (إِذ) | Past time marker |
| Lām (ل) | Flexible particle - possession, purpose, command, emphasis |
| Wāw (وَ) | "And" with various functions and meanings |
| Lā (لَا) | Negation - simple, prohibition, or total negation |
| Hal (هَل) | Soft and neutral questioning |
| Particles Summary | Quick-reference table of all particles |
| Common Misinterpretations | Frequent errors in understanding particles |

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## Index for Appendix 2: Cheat Sheet – Recognising Iʿrāb Markers in Arabic Sentences

| Sub-topic | Brief Description |
|---|---|
| A. Introduction - Attention Table | Guide for when sentences begin with specific particles |
| B. 5-Second Scan | How to recognize sentence structure by looking at |

| Sub-topic | Brief Description |
|---|---|
| | the first word |
| C. Important Particles Table | Effects of particles on iʿrāb within sentences |
| D. Basic Sentence Structures | Types of sentence structures and basic iʿrāb rules |
| E. Types of Objects (Mafʿūl) | 6 types of objects in sentences (all mansūb) |
| F. Followers (Al-Tawābiʿ) | Words that follow the iʿrāb of the original word |
| G. Possessive Construction (Idāfah) | Structure and iʿrāb rules for possessive phrases |
| H. Diptotes (Ism Ghayr Munṣarif) | Special nouns without tanwīn with unique rules |
| I. "If... Then" Formulas | Practical guide for determining iʿrāb rulings |
| J. Ultra-Quick Summary | Lightning-fast summary of basic iʿrāb |

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## Index for Appendix 3 -Example Sentences With Complete Iʿrāb

| Sub-topic | Brief Description |
|---|---|
| A. General Examples | 20 basic sentences with full grammatical analysis |
| B. Simple Quranic Examples | 7 short Quranic verses with complete iʿrāb |
| C. Intermediate Quranic Examples | 20 medium-length verses with complex structures |
| D. Advanced Quranic Examples | 20 complex verses with sophisticated grammatical features |

**Note: All examples include:**

- Arabic text
- English translation
- Complete iʿrāb analysis
- Grammatical structure explanations
- Progressive difficulty levels